

THE
CHRISTIAN
REMEMBRANCER.

No. 12.]

DECEMBER, 1819.

[VOL. I.]

SCRIPTURE CRITICISM.

ROM. VII. 14—24.

It has been already observed, that the Calvinistic exposition of this chapter strongly favours that doctrine which represents human nature as one unmixed mass of pollution and depravity. The opposite interpretation may be easily shewn to countenance an estimate of man's strength, which is more conformable to the dictates of Scripture and of reason, and which has ever been preferred by the majority of the Church of England.

The speaker who is introduced in the latter part of the chapter, and who has been proved to be in an unregenerate state, declares his inability to keep the law which is spiritual, because "he is carnal and sold under sin." He teaches us, therefore, that we cannot yield a spiritual obedience, cannot do "good works pleasant and acceptable unto God," while we are destitute of the grace of Christ. And here is a full and sufficient answer to Pelagianism under all its variety of modifications. The natural man, even with his best exertions, and under the most favourable circumstances, is carnal; but God's law is spiritual, and therefore never can be observed without preventing and co-operating grace. This unqualified admission of the speaker's weakness and insufficiency is succeeded by an assertion that the law is good, and that the conscience assents to its justice and authority,

REMEMBRANCER, No. 12.

though the flesh rebel against its precepts.

The fact contained in these verses is evidently of great importance, when we are arguing with those who maintain exaggerated notions of Original Sin. But an objection meets us here from an opposite quarter. While the Calvinist contends that these struggles of conscience, this wish to do good and dislike to do evil, are the acts of the regenerate alone, and that consequently the speaker must be entitled to that epithet, the Semi-pelagian, on the other hand, maintains that this is an instance of a man who is still destitute of the grace of the gospel, but who has taken the first step towards his own conversion, and therefore cannot stand in need of preventing grace. Let us consider, however, whether this be true. Has this speaker, according to the excellent definition contained in our 10th Article, "turned and prepared himself to faith and calling upon God by his own natural strength and good works?" On the contrary, he asserts that he has neither strength nor good works; that he sins knowingly against his conscience; that he acknowledges the authority but disobeys the injunctions of the law; and that in this state he cannot but continue, because he is carnal, and the law is spiritual. Of natural strength therefore he is entirely destitute; of good works he confesses that he has none at all; and if he be able to turn himself to faith and

calling upon God, his ability must proceed from some other source. This source, we are told, may be found in his good will; since, contrary to the express declaration of the article, he says, that to will is present with him; that he does what he allows not, and what he would not, and what he hates. These expressions militate strongly against the notion of his consummate depravity and pollution; but what do they prove respecting the natural goodness of the will? A good will is a will which enables us to perform good works; which loves holiness so sincerely as to practise and pursue it; which resists the temptations of the flesh and the devil;—and such a will naturally we have not. But as it is allowed on all hands that we may do works which considered merely by themselves are good, and which yet from the defects in our motives and manner of performing them, are not, as far as we are concerned, works pleasant and acceptable unto God, so may we unquestionably desire to obey the law, though not with such earnestness, sincerity and perseverance, as can entitle it to be called a good will. This was the situation of the person introduced by St. Paul. He had a slight and insufficient inclination to obey the law; but still he was carnal, and there dwelt no good thing in him. He neither turned, nor prepared himself to faith and calling upon God, nor could he ever have done so without the assistance of the Spirit. He delighted in the law of God after the inward man, but he continued under captivity to the law of sin. While he remained in this melancholy condition, to say that he had a good will, as it is defined in our article, to say that he had already taken the first step, in any sense which can render the first step meritorious, is to make an unfair use of St. Paul's figurative language, and to interpret this chapter in a sense perfectly incompatible with the general scope of the gospel. 'Without me ye can

do nothing,' is an unqualified declaration; and it is fully borne out by the example of him who after a diligent but fruitless struggle exclaimed, "Who shall deliver me from the body of this death?" There is weakness enough therefore here to authorise the doctrine of our articles; though at the same time there are no symptoms of utter pollution, and it is evident that the speaker had the power to accept what was at last offered to him so mercifully through Jesus Christ.

It is to be lamented that any opponents of the predestinarian system, should have thought it necessary to abandon this view of the question respecting Free Will. For upon every other explanation or definition that has been adopted, the Calvinists have contrived to put a sense of their own, which enables them to assent to the letter of our doctrine, while they differ from us most materially in their meaning. As no advantage can be reaped from this fallacious concord, as the Calvinistic doctrines are bound together by indissoluble chains, and as the utter corruption of human nature is the hinge on which, according to their ablest writers, the system turns, it is highly important that the question of Free Will should not be stated in an insufficient or equivocal form.

In a sermon preached by Mr. Slocock at an archidiaconal visitation, and published at the request of the archdeacon and clergy, he animadverted with great propriety upon the exaggerations and misrepresentations respecting Original Sin, which are current at the present day.

"That 'man is very far gone from original righteousness,' and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit, and therefore in every person born into the world it *deserveth* God's wrath and damnation, 'that the heart is deceitful above all things, and desperately wicked,' that these defects, and this depravity have been entailed upon the human race by the disobedience of our first parents, that they remain, and adhere, 'yea, to them that are regenerate,

rated; is a doctrine which, by declaring our utter unworthiness, is admirably calculated to correct our pride, to humble the heart, and to dispose us to have recourse, with grateful adoration, to Him, who alone can deliver us from the effects both of original and actual sin; and to welcome the rich, consolatory, and merciful provision revealed in the Gospel, for the encouragement, the support, and the future recompense of those who accept its offers and faithfully endeavour, through the Divine assistance, to fulfil its conditions. Very different, however, are these views of the doctrine of original sin from that exaggerated interpretation of it, which not unfrequently wounds the ears and the feelings of the pious Christian, which represents mankind as a race of demons, which asserts that every descendant of Adam through his first parents' transgression, became one entire mass of impurity, corruption, and sin, and fuel for the flames of Divine vengeance. What can be reasonably expected to result from such distorted expositions of doctrine, but degrading conceptions of Him, who is of eyes too pure to behold iniquity, and an apology for every crime." P. 16.

Towards the conclusion of his sermon the author points out the manner in which this and other errors may be avoided; and speaking of original sin, he says,

"While then we preach faithfully, and in strict accordance with the ninth article, 'that man is very far gone from original righteousness, and is of his own nature inclined to evil,' let us beware, lest in the attempt to humble the creature and to exalt the Creator (as it is usually termed) 'we deprive man of *natural*, as contradistinguished from *moral* free-will; for although there be a defect in the latter, which can only be remedied by divine grace, and which *without* divine Grace, never *will* be remedied, we have assuredly a *natural* free-will; a power, for instance, to obey a commandment which either enjoins us to ask assistance from God, or which forbids us to commit murder, or to be guilty of any other enormity;' otherwise, every man who suffers the infliction of death for crimes committed against the property, or the lives of his fellow-creatures in the present life, or is consigned to everlasting punishment in the next, is a mere machine, acted upon by irresistible force, and without moral responsibility." P. 26.

The quotation in this passage is

from "Faber's Predestinarian Controversy;" and other extracts from that work, and from Bishop Horsley's Sermon upon Matt. xvi. 21. are given at the bottom of the page. The latter firmly establishes the existence of Free Will; the former explains and enforces the distinction between *natural* and *moral* Free Will which is contained in the preceding paragraph.

It is evident that Mr. Slocock means to avail himself of this distinction to counteract the erroneous explanations of original sin, against which he so forcibly remonstrates. And his own tenets upon this subject are perfectly unexceptionable. But if it should appear that his distinction between *natural* and *moral* Free Will is admitted by the most unbending modern Calvinists, it will not be necessary, in order to prove the impropriety of adopting it, either to shew that the definition is unusual and defective, or that it is opposed rather to the philosophical necessity of the atheist than to the absolute decrees of the Christian predestinarian.

Mr. Slocock probably is not aware of the talent which the Calvinist possesses of finding his own opinions in the words of those who differ from him most decidedly. The Bishop of Lincoln, in his Refutation of Calvinism, has explained the degree of man's corruption in a very satisfactory manner.

"In speaking of good works, and a good will, it is indispensably necessary to distinguish whether we mean in the sight of God or in the sight of men. A man may by his own natural and unassisted powers do works good in the sight of men, and the same human judgment will call the will which produces these works good. But both these works and this will may be very far from good in the sight of a pure and holy God, 'in whose sight the heavens are not clean,' and 'who chargeth his angels with folly.' 'The best things we do,' says Hooker, 'have something in them to be pardoned.'"

Mr. Scott, in his 'Remarks upon the Refutation of Calvinism,' says of

this passage; that "it expresses the sentiments of the Calvinists and evangelical clergy on the subject very clearly, and, indeed, yields a point which almost determines the controversy." P. 121. What the controversy between the Calvinist and Anti-Calvinist, which is determined in this passage, may be, it is not very easy to conceive; but when we remember that the writer has admitted at p. 12. that "the Calvinists do indeed maintain that fallen man is an unmixed, incorrigible mass of pollution and depravity;" and has declared at p. 124. that

"While we give up the words irresistible and resistless, it may be observed that the idea conveyed by them would not be repugnant to the principles of the Gospel, or to sound philosophy, provided the irresistible or invincible power were exerted merely to produce a disposition to good, a moral ability, in rational creatures wholly indisposed to good,"

it is plain that in spite of verbal agreement and concord, there is a substantial and important difference upon the subject of human strength and free-will, between Mr. Scott and that large proportion of his clerical brethren whose sentiments are explained and defended by the Bishop of Lincoln.

The object of submitting this specimen of Calvinistic interpretation to the reader, is to shew that not merely the distinction between natural and moral free-will, but the better authorized and more legitimate distinction between good will in the sight of men, and good will in the sight of God, is found to be compatible with the doctrine of man's consummate depravity. That this, however, is merely a modern discovery, and was not acknowledged in earlier days, may be proved by comparing a passage in the confession of Augsburg with another in the articles of the Synod of Dort.

"De libero arbitrio docent quod humana voluntas habeat aliquam libertatem ad efficiendum civilem justitiam, et diligendas res rationi subjectas. Sed non habet vim

sine Spiritu Sancto efficienda justitia spiritualis: quia Paulus dicit, 'Animalis homo non percipit ea quæ sunt Spiritus Dei;' et Christus dicit, 'Sine me, nihil potestis facere.' Efficitur autem spiritualis justitia in nobis cum adiuvamur a Spiritu Sancto."

This extract, from the 18th article of the Augsburg confession, contains precisely the same sentiments as the Bishop of Lincoln's exposition, and would be readily subscribed to by our regular Clergy. The Synod of Dort uses different language, but language which is familiar to all Calvinistic preachers. The fourteenth section of the chapter "De Hominis Corruptione," says,

"Sic ergo fides Dei donum est; non eo quod a Deo hominis arbitrio offeratur; sed quod homini reipsa conferatur, inspiretur, et infundetur. Non etiam quod Deus potentiam credendi tantum conferat, consensus vero seu actum credendi ab hominis deinde arbitrio expectet, sed quod et velle credere, et ipsum credere in homine is efficiat, qui operatur et velle et facere, adeoque omnia operatur in omnibus."

Among the errors, also, which are condemned at the end of this chapter, we find an express mention of those

"Qui docent Deum in hominis regeneratione eas sue omnipotentia vires non adhibere, quibus voluntatem ejus ad fidem et conversionem potenter et infallibiliter flectat; sed positis omnibus gratiæ operationibus, quibus Deus ad hominum convertendum utitur, hominem tamen Deo, et Spiritui regenerationem ejus intendenti et regerere ipsum volenti, ita posse resistere et actu ipso sæpe resistere ut sui regenerationem prorsus impediatur, atque adeo in ipsius manere potestate ut regeneretur vel non regeneretur."

These passages contain Calvinism in its unequivocal shape: they bring the question fairly forward; and decide upon it without any reserve. And it is only by putting a negative upon their different positions, that we can effectually condemn the notion of man's utter depravity.

The distinction between what is good in the sight of man and in the sight of God, between *justitia civilis* and *justitia spiritualis*, was evi-

dently adopted by Luther and the Reformers to counteract the Pelagianism of their Popish adversaries. The question was, whether man could do any thing good without grace, and the answer was always in the negative. Subsequent disputes with the Predestinarians have altered the controversy; and we now are not only told with our tenth article that we have no power to do good works without the grace of God preventing us, but that when grace does prevent us, we must be thoroughly changed before we can co-operate or assent. This is the doctrine both of the Synod of Dort and of Mr. Scott; and it cannot be rejected by the ancient distinctions, because they are explained away in the following manner: We allow, says the Calvinist, that man is able without assistance to perform works civilly or naturally good; but he is unable to perform works spiritually good, and so totally unable, unwilling, and averse, that his disposition must be changed, without his concurrence or assent, before he can have the slightest good desire. Mr. Scott allows repeatedly that we have a natural power of accepting God's offered grace, *if we are willing*: but he denies that we can be willing in the slightest degree till we have been converted by special grace. It follows that every one to whom this special grace is not vouchsafed, (and the very epithet special shews that it is not given to all) has no available power of escaping from condemnation; and this is the most offensive peculiarity in the Calvinistic creed. Let those therefore by whom that creed is not considered as scriptural, oppose it by the effectual weapons which have been prepared long since to their hands; instead of venturing upon the hazardous use of untried armour. Let them remember with Whitby, that

"The liberty belonging to this question is only that of a lapsed man in a state of trial, probation and temptation; whether he hath a freedom to chuse life or death;

to answer or reject the calls and invitations of God to do by the assistance of the grace afforded in the Gospel to him what is spiritually good as well as evil; or whether he be determined to one, having only a freedom from coercion but not from necessity." Whitby on the Five Points. Art. Free-will.

A still more explicit and important definition may be found in Mr. Todd's very valuable work on the Declarations of our Reformers respecting Original Sin, &c.

"That thing of the Catholic Fathers is called Free-will; which if we will describe we may call it conveniently in all men, a certain power of the will joined with reason, whereby a reasonable creature without constraint in things of reason discerneth and willeth good and evil: but it willeth not that good which is acceptable to God, *except it be helped with grace*; but that which is ill it willeth of itself. And therefore other men define Free-will in this wise, Free-will is a power of reason and will by which *good is chosen with the assistance of grace*, or evil is chosen without the assistance of the same." Necessary Erudition of a Christian Man, Art. Free Will.

This passage, which in all probability was the composition of Archbishop Cranmer, contains the same doctrine as that of our tenth article; but he prefaces it with a definition which is omitted in the latter. The article professing to treat of Free Will asserts the indispensable necessity of preventing and co-operating grace, and subject to this necessity, leaves the will free. The Necessary Erudition reverses the order, and asserting expressly the freedom of the Will, subjoins the indispensable necessity of grace.

The following Argument in favour of the Apostolical Use of Public Forms of Prayer, is extracted from Bishop Sandford's Sermons. The Text from which the Bishop collects his Argument, is Acts ii. 42.

Ἦσαν δὲ προσκαρτεροῦντες τῇ διδασκῇ
τῶν ἀποστόλων, καὶ τῇ κοινωνίᾳ καὶ τῇ

κλασιν τῇ αὐτῇ καὶ ταῖς ΠΡΟ-
ΣΕΥΧΑΙΣ.

"It is here particularly necessary to observe, that there is a minuteness in the language of St. Luke, in the text, which does not appear in the English Translation. The historian does not say, as it stands in our Bibles, 'they continued stedfastly in prayers,' but in *the* prayers. Indeed, the definite article has a place before each noun in this sentence. In the original Greek it is said, 'they continued stedfastly in the doctrine of the Apostles, and in the fellowship, and in the breaking of the bread, and in *the* prayers.' Now, this mode of expression, if it be considered as asserting of 'the bread' which was thus 'broken,' that it was something more than common bread, . . . must signify when applied to the next particular of communion, namely, the community of prayer, that the first Christians in their Church services joined in some certain prayers which were known and regularly used among them.

"In the eighteenth chapter of the Gospel according to St. Matthew, at the nineteenth verse, we read the solemn promise of our Saviour: 'Again I say unto you, that if any two of you shall agree on earth, as touching any thing they shall ask, it shall be done for them of my Father, which is in heaven.' Can we doubt that the Apostles, with the remembrance of this promise fresh upon their minds, would not agree touching the doctrines suited to the circumstances of the infant Church, and accordingly prescribe the form of prayers, to be used by the congregations under their authority? We find, in the fourth chapter of the Acts, that on one solemn occasion they did employ such a form: for on that occasion they are said to have 'lifted up their voices to God with one accord,' which they could not have done, but in a preconceived and prepared form, and especially in this instance, for part of the prayer recorded in the place of which I speak, is a quotation from the second Psalm. It is acknowledged, that forms of prayer were employed in the Jewish Church, and we know, for it is an historical fact, that liturgies were universal in the Christian Church at a very early period. We have, therefore, every reason to conclude, that the practice originated from Apostolic direction and example, and that consequently the prayers of which St. Luke speaks in the text were prescribed devotions, appointed by the legitimate and inspired governors of the Church, and offered up 'with one accord' in all their

assemblies. My brethren, I know the responsibility of this place, and much as I must be supposed to favour the cause of Liturgies, I would not press the argument arising from the words of the text; and from this use of the article, did I not most conscientiously think it a just and conclusive argument, and one supported by the laws of compositions in the language of the original."

The Bishop pursues his argument in a note at the end of the volume:

"As I do not know, that the interpretation which I have ventured to give of the words of the text, is supported by the authority of any commentator, I beg leave to state my reasons for assigning this force to the article, and shall listen with respect to any objections which may be made to my opinion.

"The word *προσευχῇ* occurs in the singular number in eighteen places of the New Testament: in *seven** it is *without* the article, and signifies in general *prayer, supplication*: in *eleven*†, it has the article, and in *three* of these, St. Luke xxii. 45. Acts i. 14. iii. 1, it appears to me to signify *some particular prayer, or act of devotion*. In the passage in St. Luke xxii. the word is restricted to the *particular* supplication which our blessed Lord had just offered. In Acts i. 14, I would assign a similar sense to the word, as the devotions mentioned were joined in *ομοθυμαδον* with one accord, by the whole company, and were doubtless devotions peculiarly suited to the circumstances in which they were. In Acts iii. 1. the *prayer* spoken of was probably a particular service suited to the third hour. Perhaps the passage, St. Matthew, xxi. 22, may be added to these. In the remaining *seven* places where we meet with the article it appears to have no particular force, the act of prayer only being intended.

"The word *προσευχῇ* occurs in the plural number *without* the article only *once* in 1 Tim. ii. 1. and signifies generally *prayers*. 'Παρακαλῶ οὖν πρῶτον πάντων ποιῆσαι δεήσεις, ΠΡΟΣΕΥΧΑΣ. I exhort therefore, that first of all, supplications and prayers be made.' In thirteen

* "St. Matt. xvii. 21. xxi. 13. St. Mark ix. 29. xi. 17. St. Luke xix. 46. Acts xii. 5. Ephes. vi. 18."

† "St. Matt. xxi. 22. St. Luke vi. 12. xxii. 45. Acts i. 14. iii. 1. vi. 4. x. 31. Rom. xii. 12. 1 Cor. vii. 6. Philip. iv. 6. Col. iv. 2."

places* we find the word in the plural with the article. Of these eleven do not, perhaps, properly come under consideration; the prayers spoken of in these instances being those of *particular persons*, the article has its place by a known rule of Greek construction. (See Middleton on the Greek Article, p. 190. l. 24.) The remaining *two* are 1 Tim. v. 5, and 1 Peter iv. 7. The former of these is, I think, in favour of the interpretation which I have given of the text. The Apostle is speaking of 'widows' who like ancient Anna (St. Luke ii. 37.) *departed not from the temple, but served God with fastings and prayers night and day, i. e. continually.* St. Luke omits the article; St. Paul describing a similar case, and in some measure in the same words uses it: and it appears to me by no means improper to understand him, as intending to describe the attention of these 'widows,' to the *appointed fastings and services of the Church*; and as employing for this purpose the article, which in the passage above, 1 Tim. ii. 1. he omitted when he used the word *προσευχας* without any special application. (Vidua, quæ ecclesiæ statim temporibus inservit et vacat. Pol. Synops. in loc.)

"In 1 Peter iv. 7. the words are 'ἡ-ψατε αἱ τὰς προσευχάς,' 'watch unto prayer.' I am not inclined to argue from the use of the article in this case that the Apostle alludes to any *certain appointed offices of devotion or forms of prayer*, but neither can it be positively asserted that he does not. It is scarcely important enough to mention, that in one MS. and that not apparently of great authority, (see Mill's Greek Test.) the reading is *προσευχῆς*, and in the Armenian version, according to Griesbach, the verse ends with the word 'watch.'

"Upon the whole, I humbly hope that my interpretation will not, at least, be esteemed rash and unfounded. I think, that by the words *τὴ κλάσει τοῦ ἄρτου*, St. Luke evidently means to express 'a breaking of bread,' which was peculiar to Christians, and on that account uses the article. The clause is interpreted of the Sacrament of the Lord's Supper, by the majority of commentators. It is not therefore unreasonable to imagine that in the next clause he uses the article with the same intention.

"At any rate the cause of Liturgies can

be maintained without the support of the interpretation which I propose. We know that Liturgies existed from an early date in the Church, and we can scarcely doubt, that they were derived from Apostolic practice and authority. Our blessed Saviour had himself taught his disciples a form of prayer."

We have thus fulfilled the intention expressed in a former number of laying this argument before our readers, and enabling them to form their own judgment of its originality and importance. We now venture to offer some observations, which have occurred to us, in examining the several texts on which the Bishop comments, or to which he refers in the margin, quietly following in the path which he hath marked out, and availing ourselves of the stores, which his diligence hath provided.

Of the *seven* passages in which the word *προσευχή* occurs without the article, and in which the Bishop considers it to signify "in general prayer, supplication;" *three*, namely, Matt. xxi. 13. Mark xi. 17. Luke xix. 46, contain a quotation from Isaiah lvi. 7. Here the article might have been expected to occur, as the house was not to be opened for private prayer, so much as for public prayer and worship, *the prayer* of the congregation whatever that might be. Now it is worthy of remark, that in the text of Isaiah, according to the lxx. though not in the words actually quoted by the Evangelists, the article is prefixed to *προσευχῆς*. The words which it is of importance to quote are: "ἐνφραν αὐτὴς ἐν τῷ οἴκῳ τῆς προσευχῆς μὲν, . . . ὅτι οἶκος μὲν οἶκος προσευχῆς κληθήσεται, . . . ὅτι συναξὴ ἐπ' αὐτοὺς συναγωγήν." The reason assigned for calling the house a house of prayer, is that a congregation should be assembled in it: the prayer was therefore *the* public prayer of *the* congregation. But in this position of the words, the article is frequently omitted, and the omission is therefore no detriment to the argument of the Bishop. *Two* other texts, namely, Matt. xvii. 21.

* "Acts x. 4. Rom. i. 10. xv. 30. Eph. i. 16. Col. iv. 12. 1 Thess. i. 2. 1 Tim. v. 5. Philem. iv. 24. 1 Pet. iii. 7. iv. 7. Rev. v. 8. viii. 3, 4."

Mark ix. 29. are records of the same identical words of our Saviour, and may serve to illustrate the argument, for it must be obvious to the English reader, and it will be of importance in the exposition of another text to observe, that "prayer and fasting, προσευχη η νηστεια," are not of the same intention and force as "THE feasting and THE prayer ΤΗ νηστεια και ΤΗ προσευχη."

The second class includes eleven texts in which the word προσευχη occurs in the singular number with the article prefixed: and "in three of these it appears to signify some particular prayer or act of devotion." We have heard it remarked, that this argument is of little value, from the striking disproportion between the three or four texts in which this sense is intended, and the seven or eight texts in which it is said, that the article "appears to have no particular force, the act of prayer only being intended." We have been led by this remark to a particular examination of the texts in the margin, in the course of which our attention has been accidentally drawn to the prayer of Solomon at the consecration of the temple, in which προσευχη with the article prefixed, is used by the LXX. four times, and διησις with the article not less frequently to denote the particular prayer of Solomon. (3. Reg. VIII. 28, 29. 45. 54. 2 Par. VI. 19, 20. and 35. 39. in which it means the prayer which should be offered upon particular emergencies.) Of the passages alleged in the text by the Bishop, the interpretation of Luke xxii. 45. upon which he principally insists, may be confirmed by comparison with Matt. xxvi. 44. Mark xiv. 39. where after a recital of the prayer (της προσευχης as St. Luke calls it) Jesus is said to have prayed again, saying the same words, τας αυτους λογους.—Matt. xxi. 22. which the Bishop mentions with less confidence, should also be compared with Matt. xviii. 19. to which it seems not improbably to refer, and

more especially with James v. 16. where is the very similar expression, η ευχη της πεινης, denoting at least the prayer used by the presbyter in behalf of a particular person, and it would be as reasonable to interpret, the sick man, τον καμνοντα of any sick person, as the prayer, η ευχη, of prayer indefinitely.—Some observations may also be offered on the passages cited in the margin. Luke vi. 12. εις την προσευχην του Θεου is interpreted by the learned Joseph Mede of a proseucha or oratory, as the word means, Acts xvi. 13. 16. (v. Schoettgenii et Schleusneri lex. sub voc.) and if it should be thought that this interpretation is unnatural, it is certainly not more unusual than the construction of προσευχην του Θεου for prayer to God.—In Acts vi. 4. τη προσευχη must be clearly understood of something more than a private act of prayer. The Apostles were withdrawing themselves from the interruptions of a public office, in the discharge of which it is not to be supposed that they were, or had been negligent of any private duty: but they were desirous of giving themselves with more earnestness, of attending with more constancy and punctuality to some other engagement, and that this engagement was of a public nature may be further collected from the juxta position of τη προσευχη, and τη διακονια του λογου, and it is a good paraphrase which is given in Poole's Synopsis: "Assidui erimus tum in precundo plebi in precibus ad Deum, tum in plebe instituendâ."—Acts x. 31. The prayer of Cornelius may refer to the prayer described in the preceding verse, to the prayer which he made at the ninth hour with his family; or if the force of the article be denied, the passage may be included in the exceptions under the last class of texts.—1 Cor. vii. 6. The fasting and the prayer, for the due celebration of which the husband and the wife were to consent to separate, have been already distinguished from fasting and prayer,

Matt. xvii. 21. and will be noticed again: at present it is sufficient to recite the substance of a host of commentators in Pol. Synop. "Non loquitur hic de quibusvis et quotidianis precibus, sed de *solennibus publicis*, velut Dominicis ac solennibus diebus: vel, extraordinariis, ob ingruentes calamitates, aut negotium aliquod arduum susceptis, ut ex jejuniis addito constat."—In Philipp. iv. 6. *τῇ προσυχῇ καὶ τῇ δεήσει μετὰ ὑχαριστίας*, there is no reason why the articles thus scrupulously prefixed should be inefficient, although there is nothing in the text itself to define the meaning, unless it shall be thought that *προσυχή*, *supplication*, and *δεήσις*, *deprecation*, with *ὑχαριστίας*, *thanksgiving*, include all the offices of public prayer. Rom. xii. 12. Coloss. iv. 2. are the remaining texts: and in these, as the expressions are the same, it is presumed the sense is the same, which will be most easily collected from the latter text, compared with the following verse, in which the Apostle not only prescribes the subject of the prayer, but recommends *community of prayer*, (which always implies a formula) *προσυχόμενοι ἅμα περὶ ἡμῶν*. Now *ἅμα* translated in the authorized version "*withal*," is explained by Schleusner, "*simul etiam*," and "*ad unum omnes*," and by Hesychius, as quoted by him, "*οἱ μὲν ἐν τῷ αὐτῷ χρόνῳ, καὶ ἐκ διαφορῶν τόπων, καὶ οἱς ἐκ τῶν τοσούτων, καὶ οἱμοσίων*." The prayer therefore in which the Colossians were to be instant, *προσκαρτερῶν*, was the *public* prayer: and it may be permitted here to remark, that in five of the six texts in which *προσκαρτερῶν* is used in connexion with *προσυχή*, namely, Acts i. 14. ii. 42. 46. vi. 4. Col. iv. 2. public prayer seems to be intended, and this remark diminishes the ambiguity of the only remaining text, Rom. xii. 12. In another text, Eph. vi. 18. *προσκαρτερήσῃς* is used in respect of prayer in a private sense, as is *προσυχή* also without the article, both in connexion with *πᾶσα*, which

seems to repel the article from *προσυχή*: at least we know of no instance of the concurrence.

In 1 Tim. ii. 1. the only text in which the word occurs in the plural number without the article, we observe not only a general omission of the article, but that the usual order of the words *δεήσεις, προσυχᾶς* is inverted. We have only time to refer to Bishop Bull's Sermon on "Prescribed forms of Prayer," in which that learned prelate interprets the text of a charge or instruction to Timothy, "to take a special care concerning the liturgy and public prayers of the Church, that they be duly and rightly performed."

The last class includes the texts in which the word occurs in the plural number *with* the article: of these Bishop Sandford thinks, that

"Eleven do not, perhaps, properly come under consideration, the prayers spoken of in these instances being those of *particular persons*, and the article has its place by a known rule of Greek construction."

We would intreat the Bishop's further consideration to *three* of these texts. 1. The Apostle intreats the Romans, xv. 30. *συναγυνεσθαι μοι ἐν ταῖς προσυχαῖς ὑπὲρ ἡμῶν πρὸς τοὺς θίους*. May not this be understood of the prayers, the prayers which were publicly offered in the Church for the Apostle, that he might be delivered, &c. 2 Coloss. iv. 12. Epaphras is described as one who was *ἀγωνίζομενος ὑπὲρ ὑμῶν ἐν ταῖς προσυχαῖς, ἵνα ζήτε τιλῆσι κ. τ. λ.* and may not this also be understood of the prayers, either of the customary and public prayers of the Church, or at least of the specific prayers, that the Colossians might stand, &c. Lastly, in 1 Pet. iii. 7. a certain conduct is prescribed to husbands *ὡς τὴν ἐκκλησίαν ταῖς προσυχᾶς ἑμῶν*. Here if the pronoun is to be strictly appropriated to the husbands, individually and personally, the text falls under the exception; but at least it seems to include the

wives also, and we submit whether it may not also refer to the husbands generally, and as members of the Church, and this suggestion is countenanced by the following words, which contain a general precept. If this suggestion be admitted, it will be proper to understand τὰς προσευχάς of the prayers, the known prayers of the Church; of the prayer and the fasting, for which St. Paul by a similar precept recommends a temporary separation. Poole in the Synopsis refers to this precept, and comments thus: "Ne interrumpantur sive impediuntur preces vestre... scilicet, iis temporibus, quibus orandum est."

The sum of the argument is this; the word προσευχή either in the singular or the plural number, occurs with the article *twenty-four* times: in *eight* of these texts the force of the article is invalidated by a peculiar rule: in *thirteen* its force is retained, and it denotes some prayer or prayers, fitly denominated and known in the Apostolic Church as *the prayer*, or *the prayers*: in another text the same meaning is probable; in another it is not impossible: in the only remaining text, the word may have a distinct signification. Such precision cannot surely be without meaning: Bishop Sandford has discovered that meaning, and although this is by no means the only argument which the Scriptures afford in favour of a prescribed form of prayer, every sound Churchman is indebted to him for the discovery.

To the Editor of the Remembrancer.

Sir,

IN our common Bibles the title to the xxiv. chap. St. Matthew, the xiii. of St. Mark and the xxi. of St. Luke, announce the destruction of the temple and also Christ's coming to judgment. But our commentators blend both subjects together, making the whole relate to the destruction of Jerusalem only;

whereas it appears to me that at the 29th verse in St. Matthew a new era is begun, for having been speaking of the destruction of Jerusalem before, he says, *immediately after that tribulation*, and St. Mark says, *in those days after that tribulation*. Now what happens after an event has taken place can hardly with any propriety be called a prophetic sign of that event. But if the following parts of those chapters are to be understood as signs of the day of Judgment, a difficulty occurs in St. Matthew, verse 34; also in St. Mark and St. Luke, which I believe has been the occasion of the mistaken exposition of this passage, as if the whole of those signs were to come to pass during the life-time of some of *that generation then in existence*, whereas that generation has long since passed away, yet our Lord has not appeared in the clouds of Heaven.

But if by *this generation* we understand the *generation spoken of* without confining it to the generation *spoken to*, but extending it to whatever generation shall see those signs come to pass, the whole difficulty is removed. It seems to me to be a very material point that this chapter should be rightly understood, and that it is well worth the critic's particular attention, to whose superior judgment I could wish to refer it. Let him turn to Exodus xii. *This night* will I pass through the land of Egypt, meaning evidently a night at some distance.

This day shall be for a memorial *ib.*

I am,

Your humble servant,

IULUS.

SUNDAY EVENING LECTURES.

To the Editor of the Remembrancer.

Sir,

EXCELLENT as is the whole plan

which the Christian Remembrancer has prescribed for itself, in no part of it does its utility strike me more than in that which by inviting communications from the Parochial Clergy promises a concentration of their different opinions and modes of acting for the benefit of true religion as established in this country. If therefore the subject to which at present I wish to call your attention should not appear sufficiently important, or at all promotive of that good end, I shall feel no mortification in not seeing it admitted into your pages. Are Sunday Evening Lectures advantageous to the cause of the established Church or not? In the consideration of this question, which it must be acknowledged existing circumstances render very necessary, I am aware that if viewed simply by itself, the answer from the majority of my brethren will be in the negative. But the fair way seems to be, to consider the case as it really is, not as we could wish it to be. Now it is a notorious fact to all who live in cities or large country towns, that the majority of the trades-people and inferior inhabitants, as soon as they have refreshed themselves after the afternoon service at the Parish Church, regularly spend their Sunday evening at the Dissenting Meeting, whether Wesleyan or Calvinistic: for one or both alas! are now to be met with almost every where. And this is done not by the idle and thoughtless only, but by the best disposed persons, those who are the most regular attendants at Church, and this on a religious principle too, of passing the Sabbath evening as becomes Christians. That these persons would be far more usefully and religiously employed in reading the Scriptures at home, and instructing their families, there can be no doubt in the mind of any conscientious member of the Church: but if this cannot be effected, (which experience will justify me in saying it cannot to any

great degree,) are we to sit still and do nothing, while false doctrine is thus instilled into our people, and separation and division, and every evil work are the sure and certain consequence? For it cannot be denied that many who at first attend Sectarian Meetings through curiosity, or as an innocent mean of passing their time, at length become devoted proselytes, and desert their Church altogether. Are we not justified then, nay called upon to have recourse to any Christian method, which may have a tendency to prevent the growth of schism, and to keep our flocks within their lawful pale? If we are, no measure appears more directly to meet the evil, than that of opening our Church doors, and by having an Evening Service, take away the real or pretended necessity of frequenting the Dissenting Meeting. Certain it is, that the Dissenters themselves express the greatest alarm, when such a third service is talked of, and have been heard to confess that it would, more than any other measure, hinder the success of their plans. It would moreover have this great advantage in large parishes whose population has of late years increased, that every parishioner would be better enabled to have the benefit of the public service of the Church. To say that the Church ought not to digress from the even tenour of her way, or that she will thereby compromise her dignity, is at this time no fit argument: some of her best exertions have been originally digressions from her usual way, and have been made to meet the exigency that required them: and as to the compromise of her dignity, that can never happen from any measure which thus manifestly tends to preserve the unity of that Religion more especially committed to her keeping.

In offering these remarks for your insertion, I have perhaps unavoidably betrayed my own opinion on

the subject: but my *object* is, to introduce the subject into notice, and thereby gain the sentiments of some of the many orthodox and excellent contributors to your publication on it. If you should think proper to forward this object, I shall be able to follow up these observations from time to time with some facts connected with them and other subjects, equally interesting at the present period.

I am, Sir,

Your sincere well wisher,

CLERICUS DEVONIENSIS.

ON THE PRESENT STATE OF THE METHODISTS.

To the Editor of the Remembrancer.

Sir,

A CORRESPONDENT in your number for October, has made some very sensible remarks upon recent alterations in the conduct of the Methodists. It has fallen to my lot to hear the truth of his assertions called in question; and I therefore take the liberty of troubling you with the enclosed pamphlets. The insertion in your Miscellany of the several passages which I have marked, will suffice to substantiate the statements to which I have alluded, and may also serve to throw some light upon a difficult question, viz. how far it is desirable to court the friendship of the Methodists by neglecting to protest against their schism.

It will appear from the extracts, that the author of the first pamphlet was in high estimation among the Methodists, until he ventured to remonstrate with them on their conduct. I leave it to you and to your readers to judge whether the treatment which he subsequently experienced, gives any encouragement

to the system of conciliation and forbearance. I am, &c.

K.

Extracts from "A few plain Words to the Inhabitants of Wainfleet-All-Saints."

"My Dear Parishioners,

"I have been placed by the lawful authorities of my country to perform the clerical office among you. I have been instructed also by my God in the deep responsibility of an ambassador for Christ, of a steward of the mysteries of God, *who hath given to me the ministry of reconciliation*. It is therefore impossible that I should quietly remain an uninterested spectator of the scenes that pass in my parish. Should I at this time omit to notice either with approbation, or mark with disapproval the means used to alarm sinners, how could I be clear from the blood of my parishioners? What account could I give to Him *who has set me to watch for your souls?* On this occasion it would have been easier to have addressed you from the pulpit. But pulpit addresses can reach those alone who hear them, they are easily mistaken, frequently misrepresented by ignorance, and not seldom by malice. I wish also to give you my deliberate and decided opinion in a more permanent form. Lest any of you should not understand the subject upon which I intend to speak, it is 'the revival among the Methodists as it is now carried on at their nightly prayer meetings.'

"For some time I have abstained from any remark; I was ignorant in a great measure of the subject; I had also understood that the aged and most approved members of the Society with their respected Minister disapproved of these ebullitions of inflamed feeling, however I find that in this opinion I am mistaken, and their respected Minister has added as great an impulse to the fire, as his countenance, his prayer, and his preaching possibly can. It becomes therefore more pressing upon me to step forward and request my parishioners to pause and consider these things, to weigh these nightly scenes in the balances of Scripture. *To the law and to the testimony.* You may be charged with coldness by those who say *come and see my zeal for the Lord. Is this a zeal for the Lord?* Godly zeal is a part of Heavenly wisdom, *But the wisdom that is from above is first pure, then peaceable, gentle, &c.* And what can this produce but confusion and every evil work. I would especially request such of you as have not

already been hurried along this torrent, to reflect before you any further sanction these nightly meetings by your presence.

"With the internal scenes at these meetings I am only acquainted by report, and it is too absurd to be credited. Yet I am not afraid to venture the assertion that no one can fairly contradict me, when I say that these nightly prayer meetings may be clearly described under one single word, **CONFUSION**.

"With the noise that proceeds from the Chapel I am acquainted, for I have heard it and felt grieved, very much grieved. Was it the house of God, was it the assembly of his people? *God is greatly to be feared in the assembly of the saints and to be had in reverence of all them that are about him.* It forcibly reminded me of Babel and of the Holy Spirit's reproof to the weak Church of the Corinthians, '*every one hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. If there come in those that are unlearned or unbelievers, will they not say that ye are mad?*' P. 1.

"What, my dear Parishioners, can be expected as the probable consequences of this unholy work? When this inflamed feeling subsides, many will turn infidels and mock at their own credulity, many will bear the form and only the form of Godliness, conceited professors resting their hopes on their opinions. The world will be confirmed in its enmity to Christ. The formalist in his objections to personal spiritual religion: and every one who knows the grace of God in truth be wounded to the soul, that his gracious Lord should be thus crucified afresh and put to an open shame.

"Can this proceed from any one except him who sows tares among the wheat, and rejoices when religion is brought into disgrace and made the song of the drunkard?" P. 3.

"Let me again, my dear Parishioners, beseech you to pause, and consider deliberately what I have said, I have not said too much, every one who has been at these meetings is aware that I could have said much more. May the Lord give you grace to attend to the words of the Holy Spirit, '*Now we command you Brethren in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly.*' And I add not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand.

"Your faithful and affectionate Minister,
"R. CHOLMELEY." P. 4.

February 8th, 1819.

Extracts from "Methodistic Revivals, examined by Scripture and Reason, in a Letter to the Rev. R. Cholmeley, in answer to his Tract, entitled, "A Few Plain Words to the Inhabitants of Wainfleet-All-Saints."—By Joseph Agar.

"It may be asked, what right have you to interfere with the Methodists in your parish? Who gave you authority to regulate in their matters? Who made you a judge over them? In the introduction of your address you give us your warrant. 'I have been placed by the lawful authorities of my country, to perform the clerical office among you.' High sounding words have a wonderful force with some people, and often serve instead of sound arguments; but as Bishop Burnet justly observes, 'Whatever moderation or charity we may owe to men's persons, we owe none at all to their errors.' But I ask, what power have they entrusted you with? Have they given you authority to inspect and oversee every religious body of Christians in the parish? Surely not. About twenty years ago, when there arose no small stir about this way of worshipping God, which some fear more than gross wickedness; the clergy of this district (not the Methodist clergy, so called, who worship in private houses; for there were none in this part, or very few, in that day) recommended to the consideration of the Government, 'Whether or no all religious assemblies of persons belonging to any church, ought not to be subject to the direction and spiritual jurisdiction of that church?'.—Whatever pious intention there might be in this request of the Horncastle meeting, there was certainly not much modesty, or liberality in it. However this matter was fully investigated a few years ago, and the British Prince† and Parliament to their honour, determined that neither Magistrates nor Ministers should have legal or spiritual authority, except in their own vineyard, or line of things.

"On this ground we acknowledge you as the legal minister of the parish, in the church to which you belong. But are not we legally authorized or tolerated? 'I hate the word, (says Lord Stanhope, in a speech on Lord Sidmouth's Bill,) it is a beggarly, narrow, worthless word; it does not go far enough. I hate it because I love liberty.' It seems that his Lordship

* "The Church of England."

† "It is well known the Prince was hostile to Lord S——'s Bill."

thought, as many others, that to tolerate in religious matters, implies in those who tolerate, a supposed right to interfere between God, and a man's conscience; which we deny, so long as he acts conscientiously, by the word of God. On these opinions we act; worshipping God in the way we think most scriptural, inducing others to unite with us by the force of these weapons of our warfare, reason, and truth: which were, and are yet 'mighty through God, to the pulling down of strong holds'; whether built by heathen philosophers, or secular antichristian rulers, whose gain is godliness." P. 4.

"But you say, 'I have been instructed also by my God in the deep responsibility of an ambassador for Christ, of a steward of the mysteries of God, who hath given to me the ministry of reconciliation.' And pray Sir, are you the only one to whom an embassy of peace has been entrusted, to reconcile the sinners in Wainfleet-All-Saints? Happy were they all saints, it would at once shut our mouths, and you would justly quote, 'God is greatly to be feared in the assembly of his saints, and to be had in reverence, &c.' Psalm lxxxix. 7. But as this is not the case, we think, to us, as well as to yourself, is committed the ministry of reconciliation: And 'the respected Minister,' Mr. T. whom, by the bye, you have not treated very respectfully, is thought by his hearers to be instructed by his God, &c. And some of these persons who have voluntarily entered his house (or church,) thinking and speaking according to Scriptural and British right, that its arrangements and provision is best calculated to promote their present and eternal interests; may perhaps think you have intruded into his house, among his family; and have thus exceeded the duties of your 'clerical office,' which does not immediately call you into 'another's labours or line of things;' unless as the Apostle says, 'Look not every man on his own things, but every man also on the things of others;' but even then it should be in the fellowship of the spirit of meekness and charity, without which, even the gift of prophecy (see last paragraph but two in your tract) is vain." P. 5.

"The Methodists in Wainfleet, especially the 'chief actors,' (or what we call leaders) of whom you ask, can they be at this time under the direction of the spirit of Christ! 'Ye shall know them by their fruits, the fruit of the spirit is love, joy, &c.' We answer—previous to this gracious visitation they had received a heavenly motion by reading a letter from Baltimore

in America, which gave an account of a glorious revival of religion in that place, and were led to plead with godly zeal for the extension of the Redeemer's kingdom (amongst themselves,) and in various parts of this country had been praying that God would 'Arise and plead his own cause,' or in the striking language of the Prophet, 'Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days in the generations of old.' Isaiah li. 9. 'For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.' Isaiah lxii. 1. It hath pleased God to answer their fervent prayers, pouring out upon the congregations the 'spirit of grace and supplication,' causing many to cry out with bitter anguish, 'What shall I do?—O wretched man that I am, who shall deliver from the body of this Death?'"—P. 9.

"In Cornwall, since the remarkable work by Wesley and Whitfield, there have been various outpourings of the Spirit of God, especially in the year 1814, when in three small Circuits near 5000 persons were awakened and united to us in church fellowship. In Yorkshire, in the years 1793-4, six thousand persons were added to our societies; in Leeds Circuit, above two thousand. In Sheffield in a short period, above one thousand were savingly converted to God. 'The glorious work began while one of the local preachers was in prayer, after a love feast in Sheffield. While he was pleading with God, he was carried out of himself with holy fervour, in an extraordinary manner. The Spirit of God came as a mighty rushing wind, filled the place where they were assembled, and overwhelmed every individual by its powerful influence. A few who did not understand it, and resisted it, were confounded, and in their terror escaped as for their lives. There was presently a general loud and bitter cry in every part of the chapel. There were perhaps fifty persons engaged at once in earnest prayer for pardon, or singing praises to God for assurance of forgiveness: the meeting continued till one or two o'clock next morning.' In the same month an amazing work of God began in Greetland Chapel, near Halifax, after a love feast. The Sabbath preceding the revival at Sheffield, while one of the Brethren was praying for the preacher,

* "See Mr. Longdon's Life, page 90, Vol. viii."

Mr. Lomas, Mr. L. felt himself uncommonly affected, and after the person had done, he began himself with all the powers of soul and body, to cry to the Lord for a general blessing. As he prayed and pleaded his faith was strengthened, and he said, 'O Lord, if it will not displease thee, we would wrestle with thee as Jacob did; and with Jacob thou wast not displeased, &c.' Immediately his whole frame felt the power of God, and all present seemed filled with the glory of God: his soul with many others was swallowed up in praise. A general cry went through the chapel, numbers of people came to see what was the matter, and some 'who came to scoff remained to pray,' and many hundreds of persons in the neighbourhood were under awakenings, and very many were truly converted.

"In Leeds, in the years 1815-16, some hundreds were brought into the marvellous light of God's countenance, and as this was during your residence in that town, of course it could not be unknown to you. I was in that circuit last year, and had an opportunity of investigating the fruit of that work, and by far the major part of those subjects of gracious influence, gave lasting proof of the reality of the work, and remain to this day, and some of them are now preaching the gospel of Christ. 'In a village near Leeds, (Yeadon) there were in a few weeks above 500 persons awakened, most of whom professed to have found pardon; and the people in general who were not the subjects of this glorious work, were overawed by the Majesty and goodness of God. Even the jolly huntsman blew his horn in vain, not a man durst follow the sound, though the chase had been their favourite amusement. They said, 'How can we go a hunting when the people are praying on every hand,—their prayers will follow us; we dare not go.'" About 19 years ago I resided near the village, and surely many of the people were 'Wild as the untaught Indian's brood,'—wickedly ferocious.

"Within the last year or two there has been a gracious '*refreshing from the presence of the Lord*' in and about Louth, and many hundreds have been changed in heart and life. I believe between 6 and 700 within the last four years have professed faith in Christ, and at this time there is an appearance of an extraordinary work in many parts of this county; hundreds of those who were careless and wicked are now *asking the way to heaven with their faces thitherward.*" P. 16.

* "See Methodist Magazine, January, 1819, in a Memoir of Mr. Crosby."

"And now, Sir, let me declare the feelings of my heart in this matter; as to yourself, I am extremely sorry that a gentleman of your high respectability and character, both in private and public life, should have issued such a tract as the one you have dispersed around us. Many of your friends are grieved because of it, and probably you may see cause to regret it. I would not have written a line in answer to it, had it not had your signature; it would not have been worth notice, it would have passed into oblivion like the thousands of ephemeral tracts, which have been circulated in the land to our disadvantage. With some your assertions may be admitted without proof, as from your high reputation, (*for you are a justly esteemed evangelical minister,*) you cannot be thought designedly to misrepresent, and from your learning and piety not likely to mistake; but your tract proves the truth of the hackneyed phrase: 'Good men do not always act wisely.' We had hoped you were a strenuous advocate for the revival of true religion amongst any people, and we yet hope you may be convinced that this is the work of God, and that *the Lord is at this time carrying on a glorious work in this country, such as the gates of Hell cannot prevail against.* And my prayer is, that in your own congregation the glory of the Lord may appear, even should it be by the gentler workings of the Spirit of God. Happy, Sir, if your parish is reformed, therein you may, and I trust will rejoice, let it be by whom it may: and I here add, that since I began this tract, I have heard with great pleasure that your efforts to prevent, or put a stop to immorality in your parish are incessant; and I hope you will be led to see that we are, even in these measures, workers together with you.

"In this work God hath chiefly wrought by prayer meetings, many receiving convictions and a divine change in them, and in some cases persons who rarely or ever frequented the house of God. What shall we say for these things? *If God be for us who can be against us?* Leaving to your consideration the declaration of Moses to Joshua, Num. xi. 28, and the answer of Jesus to his disciples, after they had informed him of their having forbidden one to cast out devils because he was not with them, Mark ix. 33, 39.

"I remain,

"Rev. Sir,

"With much respect,

"Your obedient servant in the gospel of Christ,

"J. AGAR." P. 31.

CHURCH BUILDING ACT.

To the Editor of the Remembrancer.

Sir,

I HAVE to return you my best thanks for communicating both to myself individually, and to the public at large, that sketch of the last Act for rebuilding and repairing Churches, which appeared in your No. for October. I have good reason to believe that this very important law has not hitherto received the consideration which it deserves; but I trust that the plan recently adopted by the Church-building Society, of circulating the leading sections in a printed form among their correspondents, will, together with the abstract contained in the *Remembrancer*, be the means of directing attention to some of the most valuable provisions which any modern statute contains.

The remarks that I would offer upon them are confined to two heads. In the first place, these enactments offer a very convincing proof of the interest taken by Parliament in the welfare of the Church; and on this account they should neither be overlooked by her enemies nor by her friends. Two-thirds of any vestry, of which two weeks notice has been given, may, according to section 25, make a rate not exceeding one shilling in the pound for 1 year, or five shillings in the pound on the whole, for the purpose of rebuilding or enlarging the Church; and a larger rate, according to section 40, may be ordered, and money raised upon the credit of it, for similar purposes, with the consent of the vestry, churchwardens, ordinary, patron and incumbent, provided a third part or more of the proprietors in value, do not dissent after the mode specified in the act, within a period of two months from the decision of the vestry. The facilities thus afforded for providing additional Church-room, are vastly superior to any thing that had been pre-

vionsly obtained. Tedious and expensive private acts were frequently required for the purpose of very trifling improvements; and the obstinacy of a handful of petty proprietors or temporary occupiers, has been more than once known to frustrate the pious and charitable plans of the more numerous and respectable inhabitants. All this may now be fairly considered at an end; and while we return our hearty thanks to those who have brought it to a conclusion, we may reasonably accept the measure as a specimen of the treatment which the Established Church will experience from the Parliament now assembled; as a pledge that her interests will not be sacrificed to the delusive schemes of modern liberality; and as a proof to the world that not merely Christianity in general, but that our branch of it in particular, is a part and parcel of the law of England.

The other topic to which I would briefly advert, is the effect which this new law may be fairly expected to produce upon the general face of our country. That it is the duty of a state to augment the means of religious instruction in proportion to the increase in the number of its inhabitants, is as plain as the duty of providing any religious instruction. But while the truth of this proposition is admitted in theory, it has not been found easy to introduce it into practice. The deficiency of Church-room had become so great, that there was no possibility of supplying an adequate remedy at once. What ought to have been done gradually, as our population increased, was to be effected all at once, when it had reached its present height. And under these circumstances the great difficulty was to take the first step. For a long time no one knew precisely where to begin. It was clear from all the analogies of our laws, ecclesiastical and civil, that the necessary expences ought to be borne by the districts in which the want

had been suffered to accrue: but the burden in most cases was heavier than they could endure; and it was easier to assert that they were entitled to relief, than to point out the quarter whence the relief might be procured.

The exertions of the Commissioners appointed under the new act, and of the Society for building and enlarging Churches and Chapels, have made considerable progress in the removal of these primary embarrassments. The eagerness with which their assistance has been sought from so many quarters, and the large proportion of the expense which many parishes have voluntarily undertaken to pay, prove that the call for additional Church-room does not merely proceed from the ministers of the Church, but that it is felt and acknowledged by the well-disposed layman in every populous district. The beneficial interference of the fore-mentioned bodies, must tend to quicken the sense of want, and to introduce a desire of removing it. Twenty thousand free sittings already provided by the Society, are a proof that it has made good use of the funds committed to its charge. And now that the powers of the Commissioners are better defined, and better known, the fruits of the Parliamentary grant will arise rapidly before us.

I look forward, therefore, confidently to the time in which we shall be able to declare that experience has proved the possibility of providing adequate accommodation for the most thickly inhabited parish. And when this shall have taken place in a few well managed places, when its consequences shall be manifest in the general improvement of the people, and the expences shall appear to have been no greater than may fairly be imposed; the time will have arrived in which the legislature may take a higher tone, and say not merely that we *may*, but that we *must* in-

REMEMBRANCE, No. 12.

crease our Church-room. It is right to depend in the beginning upon voluntary exertions: the experiment is a new one, and alarms the timid and the selfish. But when every pretence for alarm is at an end, when it is seen that the efforts of the dissenter and the sceptic are crowned with the success that they merit, and with nothing more, I do trust that another Parliamentary Commission may be appointed, with authority to inquire into the state of every parish, and to provide that no individual in any corner of the kingdom shall be able to excuse his absence from the public worship of the Church, by pleading his inability to procure a seat within its walls. The statesman and the senate who confer this blessing upon the people, will bring the present improvements to their legitimate conclusion, and obtain the eternal gratitude of those who love our Sion.

I am, &c.

C.

TO THE DISCIPLES AND ADMIRERS OF CARLILE.

I VENTURED to predict, on a former occasion, that your master would never be able to serve you again; and I find that his perseverance in publishing blasphemy and sedition, is supposed to be a complete proof of my want of sagacity. But I addressed you as Deists, the only character in which you are known; and I still maintain, that the cause of Deism, in all human probability, will receive no more assistance from Richard Carlile. He continues to write; and his writings continue to do mischief; but he has had the candour to avow the real motive from which he acts, and that avowal will suffice to overturn your cause. In his letter to Chief Justice Abbott, after pretending to be well informed respecting a confidential communi-

5 C

cation between that magistrate and the Secretary of State, he affirms that the information for republishing Tom Paine, was brought to trial for the sole purpose of protecting the Clergy from the contempt and derision with which they would soon have been overwhelmed, had the Age of Reason been permitted to enjoy a free circulation. "You, my Lord," he proceeds, "need not be told, that the Clergy are a strong though a corrupt prop to the present system of government; neither need you be told that if that prop be taken away, the government would not exist in its present-corrupt and wicked state three months without the aid of the Clergy." That this was no accidental ebullition of wrath, but a sincere declaration of his habitual sentiments appears from the introduction of precisely the same opinion into another of his charming epistles, his letter to the jury who found him guilty of blasphemy. "I have a consolation in the hope that I shall live to see civil liberty established on the wreck of the established priesthood; they can never exist together and in the same country." Now without adverting to the compliment which he has paid unintentionally to the clergy, without observing that the influence which he has attributed to them in these passages cannot possibly be consistent with the tales you commonly hear respecting the disrepute and disgrace into which that body has fallen, you must perceive that Carline has unequivocally confessed that the religion, or the no-religion which he circulates so busily, is intended to bring about a great political change. He does not pretend to be guided merely by conscientious scruples; but his writings are intended to throw down the Clergy, and the government is to follow them in less than three months. I must not refuse him my thanks for this important admission; but to you it will be of more consequence to ascertain the nature of the im-

provement which he anticipates from the removal of the Priesthood. And a correspondent, in the same paper which contains the letter to the Chief-Justice, lays down, in unison, as I conceive, with the opinions of Carline, the following concise sketch of political truth.

"Kings are useless, though dreadfully expensive beings to any country, especially to this; and there should not exist any such thing as a king in an enlightened nation. No hereditary power, honour, right, or title, can possibly be consistent with nature and strict justice.—*It is contrary to equity that there should be any such thing as real property.*"

It is also contrary to common sense that with these sentiments before us we should entertain any farther doubt respecting the plans and intentions of Carline. His most infatuated and obstinate admirers, his most timid and reluctant opponents, his most barefaced apologists, must perceive and confess that *his Anti-Christianity is the mere engine of revolution.*

This fact throws strong light upon his religious system and conduct. It authorizes me to consider him, not as a sceptic who rejects our received faith, without substituting any other in its place, but as the venerable founder of a new sect; as an apostle who desires to propagate a new creed; and who proclaims that this creed will essentially assist him in the promotion of a political object. You are to enquire, therefore, how far the creed itself is entitled to respect, and what additional credit, or additional disgrace, will result from its connection with the cause of reform. It is reasonable to imagine that your acquaintance with his creed is of much longer standing, and of much greater intimacy, than mine. And I truly hope that it is so. For after a very patient examination of his principal writings, I am quite at a loss to say whether he has any creed at all. He tells you he is a Deist; and on that supposition, I took it for granted

that he maintained the common opinions of his sect, and endeavoured in my last letter to shew you how much they were worth. But it is stated, that at his trial he defied the Attorney General to prove the existence of a final cause; and if this be his opinion, he treads very closely upon Atheism. Indeed Palmer's work, which was published in the *Deist*, and was the ground of the second conviction, is filled with atheistical arguments from the beginning to the end. The author, it must be allowed, speaks occasionally of the Creator, but the reasons for which he denies the immortality of the soul, are such as have been used an hundred times to disprove the existence of God. Carlile's opinion upon the immortality of the soul is involved in great obscurity. He professes to agree with Tom Paine in every thing except his private thoughts concerning a future state. Yet these private thoughts do not materially differ from other sentiments which Paine has maintained on the subject: they inform us that another life is to be hoped for and expected; but that we must not presume to be confident of it. They admit the probability of some reward to the very good, and some punishment to the very wicked; and they state that the greater part are too insignificant for notice, and *will be dropt entirely*. If Carlile dissents from these opinions on account of their glaring absurdity, he will so far agree with the individual who is addressing you: but then are we to understand him as teaching with Mr. Palmer that the soul perishes with the body; or as holding that not some but all souls are immortal? The point should be cleared up, if he really desires to convert us.

But on these unimportant topics we must not press him too hard; he holds some opinions, and that is enough. He endeavours to disseminate them because he believes they will be useful. He is embarked in a design to destroy existing in-

stitutions, and his opinions are calculated to further its success. Whether they will act gently by relaxing all moral restraint, or violently by inflaming the body politic to madness, we know, from his own authority, that they will be found incompatible with monarchy, nobility, and property, and it is unreasonable to require that we should know any thing more about them.

Yet without prying into the connection between his theology and politics, we may be permitted to observe that the existence of any such connection is suspicious. As the lady that regards her character shuns all acquaintance with a rake, so should every religious reformer beware of the contamination which will result from a political intrigue. The scandalous motive will talk. What innocent motive can be assigned for the tender looks which are interchanged between the *Deist* and the *Democrat*? Does the former really aspire to the fair lady's hand? If so, let the nuptials be concluded with all convenient dispatch, and Carlile be thus identified in principles and practice with that crew of ambitious hypocritical innovators who have disturbed the world in every age. Tom Paine had the insolence to assert that the founder of Christianity was a reformer and revolutionist. And the same unprincipled falsehood has been repeated by Carlile's bail, Mr. Whitworth. But these men are well aware that they speak what is not true. They know that the author and the promulgators of our faith expressly declined all interference with civil institutions, and by so doing have furnished us with one of the many marks which distinguish Christianity from every other creed. The impostors who have founded permanent or temporary sects, have been indebted for their success to the sword and the scaffold. It was by arms that Mahomet proved himself the prophet of the Most High; and the worshippers of the God-

ness of Reason were under similar obligations to the guillotine. Even the attempts to reform Christianity, whether necessary or unnecessary, have seldom been able to survive the political mixture with which they have been occasionally deformed, have never been able entirely to escape the pollution which such an alliance breeds. The Anabaptists in Germany, and the Puritans in Britain, are instances directly in point. Their religious and civil fanaticism were equally absurd and pernicious. Our own blessed reformation may be principally ascribed to the absence of all ambitions or revolutionary spirit among its most conspicuous and venerated authors. While to the existence of these feelings among the leading Protestants of France we may attribute the destruction in which they were involved, and the persevering adherence of the French to those errors and superstitions which have contributed as much as any earthly cause to swell the ranks of unbelief.

Since then there is a contamination in polical pursuits, which can diminish and even destroy the blessed effects of Christianity, since the majority have ever been naturally and justly suspicious of those alterations in religion which lead to alterations in government. What opinion are we to form of the present race of Deists? Have we any ground for confidence in the sincerity of their professions, or the innocence of their objects? They do not follow the example of the most able and admired of their predecessors. The names of Hume and Gibbon, are familiar in their mouths; but to the writings of these persons they are in most instances utter strangers, and all imitation of their conduct is scrupulously shunned. The greatest proof of sincerity which Hume and Gibbon afforded, was their abstinence from all connexion with the Jacobins of their age. They were unambitious,

retired, literary men. They maintained the truth of their opinions in elaborate arguments, but they knew their nature too well to disseminate them among the mob. They seemed to partake of the old philosophical spirit of Greece and Rome; and much of their influence with reasoning men may be traced to this circumstance. The French infidels pursued a different path; Voltaire and his successors opposed Christianity, because they thought with Carlife, that "the government would not exist for three months without the aid of the clergy."—Tom Paine, to his immortal honour preferred the French to the English model; and those that subscribe to his theology are treading in his steps. Is this the mode in which a sincere and reasonable Deist should act? He is desirous of overturning the Christian religion, and of establishing another in its place. In the room of those motives with which the Gospel urges us to love God above all things, and our fellow-creatures as ourselves, Carlife would substitute that knowledge of the Creator's will, which we may discover from the contemplation of his works. To all practical intents and purposes this is a new moral code; or rather it is the rejection of an old moral code, and the adoption of other rules for the regulation of our lives, which have never been reduced to writing, but which are to be sought out by each man according to his ability. With Carlife's great antipathy to the common law, an antipathy of the same sort as that which a thief entertains for the gallows, ought he not to have discovered that the theoretical objections which he urged with so much ability in the court of King's Bench, are practically applicable to the religion of nature? The common law of the land derives its authority from custom; but it is known at least as generally as the statute law of the realm, and its application, from long use, is more finite

and certain. Still Carline urges an insuperable objection to its principle:—if it exist, let it be produced. I say the same of his common morality. We have a written code to which we appeal, and by which we abide. He has no rule but what man's enlightened mind may think proper to discover, with all the assistance that it can derive from passion, prejudice, and wickedness. It is, therefore, evident, that Carline is the founder of a sect; and what countenance or benefit will this sect derive, what strength will accrue to the "Cause of Deism all over the world," from the motley mixture of blasphemy, sedition, and folly, which is comprised in the pages of the Republican. The proportion of the second ingredient has been considerably increased, since I first put myself to school to Carline. The price has also diminished in no trifling ratio. My hot-pressed Deist cost me sixpence; out of which Mr. Carline must have received a very pretty profit. The Republican contains more letter-press, and is sold for twopence only. Whatever inference may be drawn from this diminution of our taxes, the increased length, and the increased virulence of the political portion of his writings prove, that the demand for sedition is greater than the demand for Deism. Depend upon it, that if Carline continues writing in his present style, *the blasphemy business will not pay.*

He is endeavouring to introduce a new religion; and he may follow up the attempt either by argument, or by force. But let him beware how he ventures to employ them both: they are dangerous neighbours; and will very probably fall out. His reasonings will be suspected when he appears to have another string to his bow; and his strength will cease to augment when he is found to be silly and sophistical. Let us make a short enquiry into the state of his reasoning powers; and see whether he is well cal-

culated to argue us out of Christianity. You are probably aware that we enroll ourselves under its banners, because to our apprehensions it has been proved to come from God. As disciples of Carline you entertain a different opinion; and you further maintain that your master (though when I know not) has demonstrated that you are in the right. We contend that the same rules by which we believe the truth of any fact, will establish the authenticity of the Christian Scriptures, and the consequent truth of the Christian religion. Here again Carline dissents. The point then which I venture to submit to your consideration is, whether Carline has shewn that skill in deciding upon the evidence of common facts, which should give weight to his judgment respecting difficult questions. In his Letter to the jury, he proposes to enquire "whether they did try the question as they had sworn to try." After a formal investigation, a negative answer is returned. "*It appears*, that out of twelve gentlemen, five of you had avowed a determination before coming into court, to convict." Attend to the proof against five respectable men who are held up by name to the scorn of the world. The first is convicted on the evidence of *A Friend to Justice*, who was requested by Carline to give his real name; but who did not. The second is dispatched in an equally summary manner, by *An Enemy to Corruption and Tyranny*; the third fell by a letter, without any signature, well and truly delivered to a friend of Carline, then sitting at the Baptist's Head Coffee-house; the fourth is the victim of *subsequent information*, and is, moreover, a connection of Sir George Hill; the fifth, as Carline "is informed, made a similar avowal in public company, at the sign of the Three Pigeons, in the neighbourhood of Newgate Street." It appears from his own confession, that Carline very well knew that an affidavit by the wit-

nesses who overheard one or other of these jurymen declare their firm determination was the proper and only method of setting their verdict aside; and no such affidavit has he been able to produce, though he is well acquainted with the names of persons who could come forward if they would!! It matters not therefore, whether he be himself weak enough to believe that his *friend to justice*, and his *enemy to corruption and tyranny*, are really competent witnesses on a question of perjury; or, whether perceiving their utter inadequacy, he thinks proper to suppose that his readers will be less acute. He is convicted on his own evidence of folly or falsehood; he is either too dull to discover, or too deceitful to declare the truth. Another instance of his sound and discriminating judgment, may be adduced from his correspondence with Dr. Rudge. The Doctor had appealed to the result of the cool and calm enquiries of Newton, Locke, &c. Carlile, in his answer, contends that Newton's authority is in favour of deism. For he cannot be content to take the published works of that philosopher as real evidence of his opinions, because his unpublished works in the custody of the Bishop of London *are known* to be purely deistical. I apprehend that the falsehood which has been extracted from Tom Paine, would not be more outrageous than this statement by Carlile, if any comparison could be instituted between the persons of whom they speak. But the wickedness of the modern hero is accompanied with a more conspicuous display of ignorance and folly. "Sir Isaac made a few observations and essays to explain what is called prophecy," &c. Sir Isaac's "*Chronology of Ancient Kingdoms amended*," is a quarto volume, containing nearly four hundred pages; it was the result of a laborious enquiry into the early history of the world; and it corrects and amends the accounts which are commonly received by the records

contained in the Bible!! After this it is unnecessary to follow Carlile through his equally extravagant blunders respecting Locke, and Sir William Jones. The man who judges, or pretends to judge, of the sentiments of Sir Isaac Newton, not by works which he has read, but by works which nobody has seen or can see, may rail at the Bible as long as he likes without convincing one rational understanding.

Am I not justified therefore in asserting that the cause of deism, or of atheism, can receive no further service from your imprisoned master? His unknown creed, and his well known jacobinism, his inability to decide upon evidence, and his dislike to speaking truth, detract more from the system he pretends to espouse, than all the difficulties that can be produced, will ever detract from Christianity. We know that there are difficulties; but we meet them with a simple answer. Christianity has been established by positive evidence, and therefore we must not reject it. In Carlile's case the first half of these circumstances occur; the objections to his honesty, good intentions, and good sense are heavy to overwhelm Sir Isaac Newton himself: the positive evidence of his goodness and wisdom, which is sufficient to outweigh these objections, may be perfectly familiar to himself and to you; and if so, you should communicate them to the rest of the world.

Returning him thanks therefore for the odium, and the ridicule which he will bring upon a cause that might have been troublesome in abler hands, I again beg leave to subscribe myself your

CHRISTIAN FRIEND.

To the Editor of the Remembrancer.

Sir,

I BEG to offer you a few remarks on an article in your third number,

without a signature, "On Defects and Abuses in the Marriage Laws."

In the first place, I would observe, that, although "by the existing law, the marriage of a minor by licence, without consent of the legal guardians, may be dissolved," &c. it cannot take place, unless the parties who obtain the licence are guilty of perjury; I will not say of perjury constituting the offence under the statutes; but it might be advisable to make it so. It is a crime, one would hope, of rare occurrence. I agree, perfectly, with your anonymous Correspondent, that Surrogates are bound to restrict the granting of any marriage licence "to such persons only as be of good state and quality," and "upon good caution and security taken." And that it is "a violation" of their duty "to grant them to the parish pauper," for the purposes he mentions.

Upon the subject of *banns* I have more to say. Your Correspondent is, I conceive, under a great mistake in asserting, that "if the banns shall have been surreptitiously or falsely (procured to be) published, the Clergyman publishing them, though his ignorance be his only fault, is liable to transportation." I never heard that this is the law, nor do I believe that such a law exists, either civil, canon, or statute. I have searched some books in each class, and cannot find any such thing. The "injustice and cruelty of it" would, indeed, be manifest, as would its inconsistency with the whole mild tenour of our laws. But every Clergyman would do well to follow the directions of the Marriage Act, sect. 2. with respect to the publication of banns. From an inattention to these, arise many of the evils complained of; particularly the pretended *migration*, if I may so call it, of the parties, from their usual places of abode, to nominal lodgings in others, for the purpose of avoiding publicity to their neighbours, as if they were

about to do what they were ashamed of; and, in some cases, with fraudulent intentions.

As to the *time* of the publication of banns, as directed by the said statute, I do not see that it is more of an "interruption of the service" than the baptizing of children, and the churching of women; the first of which is directed, by the Rubric, to be done at the same time, and the other is usually done in the very middle of the service. Indeed, in most Churches, the old Rubric could not be complied with, for it directs the publication to be made "immediately before the sentences for the Offertory," which I hold is very different from immediately *after the Nicene Creed*, as is to be implied by the words of your Correspondent: certainly it could not be complied with, whenever the Offertory is not used.

While my pen is in my hand, I will add a word or two upon the subject of Marriage Registers, and of some of the provisions of the late Register Act. Under the head "viii. Register of Marriage," in Burn's Ecclesiastical Law, by Fraser, 1797, p. 484. the last paragraph begins thus, "Another doubt hath been made, by what *name* the wife shall subscribe the Register," &c. He does not resolve the doubt, but goes off to a case of property, depending upon that change of name, which takes place with the wife after marriage. The prescribed form (in both Acts the same) is so clear, that I wonder how any such doubt could arise—it runs thus; "A. B. . . . Bachelor, and C. D. . . . Spinster, were married," &c. "This marriage was solemnized between us, A. B. . . . (Bachelor) C. D. . . . (Spinster)" the persons as declared in the former part, who "were married," and thus testify it, the woman acquiring at that moment the name of her husband. Yet I have met with one brother Clergyman who interprets the form differently, and makes the woman sign

by the name acquired: the form would then read thus—"solemnized between us, A. B. (Bachelor) C. B. (*Married Woman!*)" a solitary instance this, of such an interpretation, and *such a practice*, perhaps, in the whole kingdom. If not, where is that uniformity of Register which was one of the objects of the late Act? Indeed, I have some reason to believe that many of its provisions are but little attended to, or that they are in practice very differently interpreted. I myself have always left out the last clause of the sentence of the declaration annually required at the foot of the copies, to be transmitted to the Bishop's Registrar; it is downright nonsense as it stands. And what shall we say to the section xviii. "Application of Penalties," not a single pecuniary penalty being imposed in the whole act? But inaccuracies in acts of parliament are no novelty. Indeed those the most accurately drawn leave room enough for a variety of interpretation. It was a saying of the witty Lord Chancellor, Northington, I think, "Not an act of parliament in the statute book, but a man may creep out of it,—except the act for burying in woollen;" and that act is now repealed, I believe. Yet notwithstanding all the real or fancied oppressions, and the perplexities of our acts of parliament, I hope I can, with the feelings of an Englishman, exclaim, of our Constitution in Church and State, *Esto perpetua.*

CLER. KANC'.

P. S. Turning back to the first sentence of your Correspondent's Letter, I am reminded to add, that now is the time also, for some kindly-disposed member of parliament to relieve the Clergy from the harpy-claw of the informer, in one particular, by moving the repeal of so much of the Swearing Act as imposes a penalty of five pounds for the neglecting to read that Act during

divine service, on either of the four prescribed days in every year. I myself was once informed against for this neglect, by a *parishioner*, who thought he owed me a grudge, and I escaped conviction only by a flaw in the information. I believe that very few of the Clergy are aware of their liability in this respect; I never met with one who had so read it; nor did I ever meet with any body who had so heard it read.

C. K.

Analysis of Bishop Bull's Sermon on 1 Tim. ii. 1, 2. entitled, "Prescribed Forms of Prayer in the Public Worship of God, practised from the very beginning of Christianity, and are not only ancient, but useful and necessary upon many accounts."

EPHESUS was the metropolis or chief city of the province of proconsular Asia, in which Timothy was appointed to exercise episcopal jurisdiction. The fact is attested by all antiquity, and if power of ordaining, of judging, and of ruling in the Church, is an essential character of episcopal authority, the office of Timothy is incidentally proved by various passages in this Epistle. His authority to call presbyters to account for their doctrine was implied in his commission to charge some to teach no other doctrine (i. 3): he was appointed judge in those cases in which presbyters were concerned, against whom he was not to receive an unsupported accusation (v. 19): and he was to ordain elders, and to lay hands suddenly upon no man (v. 22).

Having in the first chapter instructed Timothy concerning the regulation of preachers in his province, St. Paul proceeds in the second to direct him concerning the duties of prayer and the public worship: "I

exhort, that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings and all that are in authority." Timothy was to take care, that such prayers should be made in all churches under his inspection and jurisdiction. This order could only be observed by providing set forms of prayers, framed according to this rule of the Apostle, whose words were interpreted to this effect in the primitive Church. The author of the ancient book concerning the Calling of the Gentiles, cites the words of the text, and remarks upon them, that this rule was so religiously observed, that there is no part of the world, in which there are not forms of prayer suited to this pattern.

All the ancient liturgies now extant, were formed upon this model: and however they may have been corrupted and interpolated, there are certain forms and expressions in which they all agree, and which may therefore be reasonably supposed to be of apostolical origin. Such is the invitation in the office of the Communion, "Lift up your hearts;" and the response, "We lift them up unto the Lord." Such also is the other invitation: "Let us give thanks unto our Lord God;" and the response, "It is meet and right so to do." The latter is found in all the most ancient liturgies: there is no liturgy in which the former does not occur.

Such also is the doxology: "Glory be to the Father, and to the Son, and to the Holy Ghost." This doxology was in use from the earliest times, and is recognized by Justin Martyr, who lived almost within the Apostolic age. It is even recorded, that the last prayer of Polycarp the disciple of St. John was in these words: "I praise thee, I bless thee, I glorify thee, by the eternal high priest Jesus Christ, thy beloved Son, by whom to thee, together with him, in the Holy Ghost, be glory now and for ever." The Epistle of the

REMEMBRANCER, No. 12.

Church of Smyrna, which contains the martyrs prayer, concludes in a similar form: "We bid you farewell in our Lord Jesus, with whom be glory to God the Father, and to the Holy Ghost." In the apostolical constitutions is this doxology: "To thee O Father, and to thy Son, Christ our Lord, and God and King, and to the Holy Ghost, be glory, praise, majesty, adoration and worship, now and to eternal ages. Amen." If therefore this doxology was introduced upon the occasion of any heresy, it must have been directed against the Cerinthians and Ebionites, who in the age of the Apostles impugned the Divinity of our Lord. The fact however is, that this doxology did not originate in opposition to any heresy whatever, but was always an essential part of Christian worship: as all Christians are baptized "in the name of the Father, and of the Son, and of the Holy Ghost," they are bound to render to each person divine worship and adoration.

The prayer of oblation of the Christian sacrifice in the Eucharist is another instance of the conformity of all Christian churches. All the ancient Liturgies agree almost in the words, entirely in the sense and method, and from this universal agreement it is natural to infer, that this form of prayer was delivered at the first foundation and settlement of the Churches. Even the Church of Rome retains this form, notwithstanding the doctrines of purgatory and transubstantiation might be refuted from it.

There is another proof of this harmony in the office of Baptism, in the renunciation of the Devil and his works, and in the profession of faith in the Holy Trinity. This form is to be found in the Liturgies of all the Churches of Christ throughout the world, almost in the very same words, and is therefore also of primitive and apostolical origin.

Indeed the public worship of God

5 D

hath been conducted according to a set form of prayer, in all settled Churches even from the times before the Christian æra. The ancient Jews had their set forms of prayer, which are good and excellent in themselves, and are deficient only in not being offered through the name of Jesus Christ. Our Lord himself, in the prayer which he recommended to his disciples, offered not words of his own conception, but compiled the prayer from the Jewish Euchologies. The prefatory words, "Our Father, which art in heaven," are the common introduction of the Jewish prayers; and Drusius and Capellus, in their notes upon the place, have shewn the other clauses to be of Jewish origin. Our Lord was far from affecting novelty, and he hath given an example of the respect which is due to ancient and approved forms of prayer. It might be proved, that many of the offices and institutions of the Church of Christ, were in use even before his manifestation. Christianity is not a new invention; it is the perfection and consummation of the ancient religion, and it is the same spirit, which hath governed the Church of God, under the old and under the new covenant.

So strong is the argument from antiquity in favour of preconcerted Liturgies: and they are not only ancient, but

1. They are useful and necessary to obviate and prevent all extravagant levities and worse impieties in the public worship of God. The want of them was seen and felt in the days of the great Rebellion, when the public prayers were in many places so ridiculous and absurd, as to expose religion to the scorn and contempt of the irreligious.

2. Liturgies are necessary in the public worship of God, that ministers less learned may have a suitable form of devotion provided for them; that the solemn worship and administration of the sacraments may not

be left to men of little judgment and discretion, and that the more learned may be exempted from a temptation to vanity and ostentation.

3. Liturgies are necessary, that all the members of the Church may know the condition of public communion, and understand before-hand, what prayers they are to join in. This knowledge can only be obtained by means of a public and prescribed Liturgy. No man who has not an implicit faith in the officiating minister, will immediately join in extemporary prayer, without considering whether the prayers are such that he may safely and heartily join in them*.

4. Liturgies are necessary to secure the established doctrine and faith of the Church. Ministers, who conduct the public worship at their own discretion, will naturally express their private sentiments in their public prayers. Heresies may thus be propagated with singular facility, and the people will readily acquiesce in the truth of that doctrine, which the minister ventures to address in prayer to God. In a prescribed form care will be taken, that the prayers shall correspond with the Articles of Religion, and recommend the belief of them. The ancient Li-

* Paley, in his *Moral Philosophy*, B. iv. c. 5. "Of forms of prayer in public worship," observes with great force, that a liturgy prevents the *confusion* of extemporary prayer, in which the congregation, being ignorant of each petition before they hear it, and having little or no time to join in it after they have heard it, are confounded between their attention to the minister and to their own devotion. The devotion of the hearer is necessarily suspended until a petition be concluded, and before he can assent to it or properly adopt it, that is before he can address the same request to God for himself, and from himself his attention is called off to keep pace with what succeeds. Add to this, that the mind of the hearer is held in continual expectation, and detained from its proper business by the very novelty with which it is gratified."

turgies were systems of orthodox divinity, and antidotes to heresy. The Liturgy of the Church of England, in the creeds and in the doxologies are a security against Arianism and Socinianism, nor can any heretic join in our offices of prayer and praise, or in our confessions of faith.

In conclusion of this argument it is proper to observe, 1. the folly of objecting to all prescribed forms of prayer, and of separating from the Church upon account of its using a form of prayer. This objection would call for separation from all churches since the time of the Apostles, for the injunction of the text was observed by Timothy and all the bishops of the primitive church, by causing forms of prayer to be made and composed for the use of their several churches. The same order has at all times been observed throughout the universal Church, nor has the public worship ever been left to the discretion of the officiating minister. To those therefore who object to set forms of prayer, we may answer with the Apostle, 1 Cor. xi. 16. "We have no such custom, nor the churches of God." If this answer be unsatisfactory, it is the Apostle whose reasoning is fallacious.

When men pretend, that they cannot be edified by set forms of prayer, they declare of themselves, that they are of a different spirit, from that which has always animated the church of Christ, and that they are incapable of worshipping God in the manner of the primitive martyrs and their successors for many ages. This objection would hardly have been made, if men had not been misinformed concerning the gift and spirit of prayer, and led to suppose that it consists not only in holy affections, but in a variety and volubility of words, and therefore that a form is inconsistent with the spirit of prayer. If this supposition were just, neither the Psalms nor the Lords' prayer could be recited in the spirit of prayer.

Others pretend that they do not object to all forms of prayer, and that they do not disapprove of our Liturgy, because it is a Liturgy, but because it contains things not agreeable to the word of God. Without asserting, that the English Liturgy is absolutely perfect or incapable of improvement, which would be to call it more than human, it may be and it has been maintained, that there is in it nothing sinful, nothing which can justify separation, nothing which does not admit of candid interpretation. It is an office agreeable to the Scriptures and to the primitive liturgies; it is the best Liturgy now extant. Moreover if the objection is only against particular passages, why is not the Liturgy used in the public congregations with the omission of those passages, or why is not a new Liturgy substituted in its place? It is plain, that the real objection is urged against Liturgies in general, and this objection is contrary to the practice of the Universal Church.

2. It may be observed, for the confirmation of our adherence to the Church of England and to its Liturgy, and for our own private consolation, that we worship God in the manner of the primitive Christians, in conformity with the doctrine of the Apostle in the text, and with the practice of the universal Church. The compilers of our Liturgy rejected whatever was corrupt, and retained whatever was sound in the preceding Liturgies. We have no invocation of angels, but pray to God alone through the only mediator Jesus Christ: We have no fabulous legends, but the pure Scriptures read in an excellent order. Our prayers are in a language which all understand. We have the sacraments entire, administered reverently, discreetly, and without pageantry.

Let us be thankful for these benefits; punctual in our attendance upon the public worship and at the table of the Lord; serious, reverent and devout, and free from that indifference, which would render the best

Liturgies ineffectual. Let our practice correspond with our prayers, and with our character as Christians and members of the Church of Eng-

land, and our prayers will be acceptable, and bring down a blessing upon our Church and State.

REVIEW OF NEW PUBLICATIONS.

A Sermon, preached in the Cathedral Church of St. Paul, on Thursday, June 18, 1818; being the Time of the Yearly Meeting of the Children educated in the Charity Schools in and about the Cities of London and Westminster. With an Appendix and Notes, not published by the "Society for promoting Christian Knowledge" in the Copy prefixed to their Annual Report. By the Rev. James Hook, LL.D. F.R.S. F.S.A. 64 pp. Rivingtons, 1819.

WE are sometimes disposed to re-pine at those regulations of the Society for Promoting Christian Knowledge, in consequence of which a sermon preached in June 1818, is published at the close of the following year. But in the present instance we cannot undertake to quarrel with the delay; for it has brought forward Archdeacon Hook's discourse at a moment, in which his subject is of more than ordinary interest, and his arguments are peculiarly applicable to public affairs. A new session of Parliament has just commenced, and we are assured from opposite quarters, that it will not be permitted to close without the introduction of a law respecting national education. Remembering the quarter from which the measure is expected to proceed, its appearance must be attended with some feeling of alarm. And perhaps the alarm may be accompanied by suspicion, when we look back to former seasons in which the plan was to have been discussed. When the Church was first threatened with legislative interference upon this

subject, the present Bishop of Peterborough published a sermon which carried conviction to every understanding, and for that time the question was dropped. By the labours of the Education Committee in 1818, attention was again called to the connection that exists between the established religion and the general instruction of the poor. And while the subject was discussed in every corner of the kingdom, it was not found convenient to let Parliament participate in the debate. At present the public mind is engrossed by Deism and Radicalism, and if this hour shall be selected for introducing an Education Bill, it will become the duty of every churchman to be prepared against a surprise, and cautiously to scan both the principle, and the details of the system which is proposed.

In the sermon before us, we have an admirable summary of the arguments by which the Church of England enforces her claim to superintend the education of our people; and as the reports of the Society before whom the sermon was preached have scattered an immense edition of it over the country, we trust that it will serve to establish the hesitating, and animate the indolent, and to call forth the general voice both of clergy and laity on a subject which affects the very existence of the Church.

The text which is happily selected from 2 Chron. xvii 8 and 9, tells us that Jehoshaphat sent Levites and Priests; "and they taught in Judah, and had the book of the law with them, and went about throughout all the cities of Judah, and taught

the people." The argument in favour of establishments and regular teachers which these appropriate words introduce, is pursued with great ability through the first part of the discourse. The following extracts may suffice for a specimen of the author's manner: in the former he combats the fashionable doctrine, "*that every man may worship God in his own way*;" in the latter he shews the effect which this unscriptural notion will produce, among those who prefer profit and pleasure to duty.

"That a man may, and must worship God in his own way, that is, in a way which his conscience approves, cannot be disputed; but do the supporters of this opinion in the abstract, mean to infer that therefore all attempts to bring forward and support the evidence of a revealed-will of God, is a trespass upon this liberty of conscience;—that in a state of social life it is not the duty of the magistrate to take every precaution that the truth should be made known, and to provide that judgment upon so important a question as the eternal welfare of each individual, should not be left to chance; or that it would be an infringement of a man's liberty not to suffer him to grow up undecided as to his religious opinion, until, from the nature of things, he will be found unqualified, or at best, ill-disposed to receive any religious impression at all? We know, upon Scripture authority, to which we may still appeal against the arbitrary decisions of men, that the heathen world enjoyed this boasted privilege of worshipping God in their own way, but that it was an 'abomination.' We know that the German Anabaptists of the 16th century, and the fifth monarchy-men and other visionaries of the 17th century, in our own country, exercised the same right, and worshipped God (as they boasted) '*in their own way*.' But who does not also know that the worship and the faith of these men consisted in things too absurd, too indecent, and too irreverent, to be here even mentioned. Will then the upholders of the principle bring these, its fruits forward, to illustrate the benefits to be derived from its re-production in this country?

It is, however, curious to observe that the portion of support which the question derives from men who really profess some creed of religious faith, (for many are in-

duced to promote it from false notions of liberality, from ignorance, from indifference, and from infidel motives) is to be traced to the zeal of proselytism, which calculating upon the neglect of the established ministry, seeks to appropriate to itself any wanderer from the fold of the Church. Men devoted to certain forms, and maintaining prescribed opinions on matters of faith, are to be found foremost among its supporters, to whose creed or formularies their followers must square their consciences, or cease to be members of their body; and thus the very foundation on which they build, is overthrown, and the controul of conscience which is impugned as the sin of the establishment, is prosecuted under another name, in every separate congregation. Nay, the very Brownist, or Independent, the most insulated and limited in his discipline and forms of worship of all the various sects, must submit to this controul, in some measure, and yield to the decision of others whenever a difference of opinion arises in the society of which he is a member. No congregation can be formed, if every man, according to the modern and literal signification of the term, worship God in his own way; for the character of the human countenance varies not more among individuals than their opinions; and no two, left to themselves, will reason precisely in the same manner upon any question that may be proposed to them." P. 15.

"But if there be danger from the misinterpretation of Scripture in the hands of those who may be considered incompetent to the task; if the prejudice in favour of the simplicity and plainness of the Bible be a '*stumbling block*' to those who assume the office of preachers and expounders of doctrine, the same error operates, alas! in a no less powerful and mischievous degree among another very large proportion of society, who consider '*the doctrines*' of Christianity as '*foolishness*;' men who, from a mere sense of propriety, and in compliance with the forms and establishments of civil life, attend the ceremonies of public worship, and succeed in satisfying their consciences, from a partial obedience to the moral injunctions of the Gospel, that nothing further can be required of them, on the ground of religious obligation, or be spared from the avocations of the world. That such is the fact, your own experience will sufficiently prove; that there are multitudes of persons thus self-deceived by the notion of worshipping God in their own way, in every stage and station of society, cannot be disputed. How then, it may be asked, are such men

to make up their minds and settle with their consciences, as to the claims and obligations of religion; to the nature and terms of the Christian covenant, and to the conditions of acceptance by the Great Being who shed his blood upon the cross to ensure those blessings to us? To the experience of many of you I may again safely appeal: they reason from the prevailing maxim, that mere abstinence from moral guilt, from any violent outrage upon the decencies of life; that the literal discharge of the duties which are limited to their peculiar station in society, fully entitles them to all the undefined benefits to be derived from religious faith, and that any further obligation to ascertain the peculiar end and purpose of the sacrifice of our blessed Saviour, and the means of grace proffered to the acceptance of man, are speculations with which they have nothing to do." P. 19.

In further proof of his general position, that there exist prejudices which are operating against the being not only of our own but of all Church establishments, the Arch-deacon proceeds to notice the extraordinary doctrines respecting the education of the poor, to which we trust that his sermon will prove a salutary antidote.

"I am satisfied, (he says) that had such a scheme been proposed fifty years ago, the propounders would have been held up to the world, not only as infidels, but as the disturbers of the peace and happiness of mankind. Had not the minds of men been previously prepared by concessions, the consequences of which they could not foresee; had not certain false notions, gradually growing out of that relaxation of principle, which has, for the last thirty years, afflicted, humiliated, and demoralized the world, (and which has been checked in its open progress, singly and alone, in this country, by the moral and religious principles instilled into the character of the people, under the influence of our old institutions;) had not these sophistries, I say, which had crept in, and imperceptibly insinuated themselves into the current of public opinion, prepared the minds of men for such a suggestion as that of educating, in a Christian land, the rising generation, without instruction in the precepts and doctrines of the Christian religion, it would never have found a follower among any order, or description, or denomination of men, whatever his creed or doctrine might be, so long as he was sincerely

persuaded of the truth, or influenced by the authority of Scripture." P. 31.

The following passage adverts to a fact which is overlooked by the friends as well as the enemies of the Church, and we therefore select it from many equally valuable remarks which we wish that it was in our power to insert.

"It is impossible for any observant mind, capable of understanding the 'signs of the times,' not to perceive that in every new scheme which the speculating disposition of the period in which our lot is cast, brings forward to public view, an endeavour is made to found its necessity upon some neglect or omission on the part of the Established Church. It is equally obvious to what end these repeated inferences, to the discredit of our national institutions, unavoidably tend. It is no accidental occurrence; nor is it the consequence of an over-heated zeal, or a desire of the supporting a favourite hypothesis, only. If it were, I should not consider it worthy to be brought under your observation, but when we view it only as a part of a more extended system; when we find laboured efforts made to transfer the honour of invention from the original author of the new system of education, (who is justly considered a benefactor to his country) to one who *avowedly* adopted it from him; and whose chief merit, in the estimation of his supporters, appears to consist in his being a dissenter, and in having counteracted the principle upon which it was founded, by ingeniously applying its peculiar machinery *against itself*; when we perceive that the proposition for educating the great mass of the children of the country is brought forward in terms which imply the merit of a new, and hitherto unthought of, benefit, as in the face of, and in opposition to, the old establishments of the country; it is necessary to bring to the recollection of some, and to the knowledge of all, that the general education of the poor was a measure *long and laboriously* urged by the Church and Churchmen, upon a principle which the prejudices of the laity had constantly resisted. It was very generally considered, among other popular and unexamined opinions, that such a scheme was a dangerous experiment upon the peace and subordination of society; and we may appeal, among many other authorities, to the records of the Anniversary we are now called upon to celebrate, in proof, that this long prevailing prejudice was uniformly combated,

and by degrees overcome, through the arguments and inducements held forth by the most able and enlightend divines of our Church, from this spot, or from others especially devoted to the objects of the day. They affirmed that it was a distinguishing characteristic of the Gospel, that it should be preached to the poor; consequently, they inferred that it was the intention and the will of heaven, that the poor should be fully instructed in the knowledge of their inheritance: that general education was only hazardous when bestowed *without a foundation in religious and moral principles*; and that, therefore, a system which should combine education with a 'knowledge and love of God,' would tend to make men more useful and profitable members of society, and ensure to them the benefits and rewards of a well spent life. That the system should be conducted upon the principles of the Established Church, is the natural consequence of a consistent view of the subject, for it would be useless for men to agree that knowledge is necessary, unless they should have previously agreed upon the nature of that knowledge; and the principles of their own religious faith would naturally be transferred to those whom they proposed to educate. The same views would equally operate in the common course of things, upon those who dissent from, as upon those who are united in the established form of worship, and here the question would have rested upon a fair and liberal basis. Let every sect, and subdivision of sects, educate its own children in the form of religious worship to which its adherents feel themselves conscientiously bound. But this is not agreeable to the views of those who look to further results than the education, merely, of the lower orders. The Church would still maintain her weight and preponderance in the scale, against her opponents, and although it is a curious, and not generally known fact, that throughout the country very few individual instances have occurred, of any objection, on the part of dissenters, to send their children to the National Schools, established on Church principles; and further, that the number of the children of dissenters, of all denominations, who are in constant attendance, is very considerable; the measure of excluding from public education all creeds, formularies, or modes of worship, is brought forward by the liberal party, and urged as a necessary and imperative claim upon the established Church, for the relief of conscientious Dissenters, who (they affirm) cannot otherwise avail

themselves of a general system of education." P. 35.

The notes which are added in the separate edition contain several important facts respecting the conduct of those who are unwilling to intrust the clergy with the education of the poor. In the first number of this publication, we offered some remarks upon what we must term a *rancorous hostility* to the National Society. And we have lately seen a specimen from an opposite but not unconnected quarter, in which though silence be substituted for defamation, the object is unquestionably one and the same. In a circular letter of a recent date, addressed to an incumbent in the metropolis, dated House of Commons, and signed Henry Brougham, a request, is preferred we believe for the third or fourth time, that a list may be immediately furnished of the number of children now educated in the *Lancastrian and various other Charity Schools belonging either to the Church or to Dissenters*. Mr. Jeremy Bentham has thus gained at least one proselyte to his opinion, respecting the non-existence of the National Society; but if it be intended that this convert should legislate for our parochial schools, that Parliament should be persuaded to give that precedence to Joseph Lancaster, which he has obtained in the perpetually recurring circulars of Mr. Brougham, we shall enter our humble protest against any such proceeding, and trust that it may be exposed as completely as it deserves.

Some judicious remarks are contained in the Appendix upon the reports of Bristed and Fearon, respecting the present state of America. As the subject has been discussed in our number for September, we shall not recur to it at present. But we strongly recommend every one who has his opinion still to form, to consult the facts and reasoning which are furnished by Archdeacon

Hook. He will thus stand at least, a fair chance of being convinced that "the non-payment of tithes, and the cheapest government in the world," though they may appear good speculations in an American counting-house, have been purchased at a price which Great Britain, with all her resources has no inclination to pay.

On the Punishment of Death in the Case of Forgery; its Injustice and Impolicy demonstrated. By Charles Bowdler, Esq. Third Edition. pp. 59. Hamilton. 1819.

THE choice of a popular subject, a popular mode of discussion, the unqualified commendations of a popular journal, and the ultimate insertion in the title-page of a name, which many that have inherited it have adorned by personal virtue, and distinguished by the useful application of their talents in the righteous cause, may easily account for the popularity of this essay, and the early appearance of the "*Third Edition.*" Nor is this popularity altogether undeserved. Mr. Bowdler has placed a highly interesting and important subject in a new point of view, and what has hitherto been considered as a question of law or politics, is now treated as a question of religion. The predominating principles in Mr. Bowdler's mind are the value of life, religiously estimated as a portion of eternity, and the supreme and paramount authority of the divine law revealed in the Scriptures. Upon these principles he proceeds to question the *right* of inflicting capital punishments in cases not prescribed by the law of Moses, and by insisting that forgery is a species of theft, and nothing more than theft; he denies not the humanity and expedience only, but

the right and justice of visiting this offence with death.

Whatever may be thought of Mr. Bowdler's conclusion, few persons can be pleased with his temper or convinced by his reasoning. In proposing a new theory, some industry might have been exercised in establishing that theory, and vindicating it from the most obvious exceptions: some compassion might have been shown for the infirmities of those who are less enlightened than the author; and there was certainly no occasion, in times of tumult and turbulence like the present, to ask "where is the principle of justice" in the laws of England; or to impute to their operation in the peculiar subject of his complaint, "judicial murder," "periodical havoc," and "legal massacre." This is not the language of one, whose ostensible object is to convince the judgment, not to influence the passions of his readers; and we the more exceedingly regret this intemperate declamation, because its natural tendency is to fix the indifference and aversion, instead of informing the understanding and exciting the zeal of men of discernment and experience, without whose co-operation the influence of popular sentiment will be misdirected and unavailing.

The great question of the right of man to deprive his fellow-creature of life is plausibly, and superficially, and in some parts ingeniously argued from page 10 to 23. The prerogative of life exists in God alone, and all controul over it must be derived directly or indirectly from him. Whatever, therefore, be the origin of civil government, Mr. Bowdler contends that life is still an unalienable possession; that man has no right over his own life or over that of another; that there is no compact or agreement by which he can transfer to another the right over his own life, or assume to himself a power over that of another.

"I think, then, I may venture, without presumption to affirm, that no government derives, or can derive from man, an absolute right to dispose of the lives of its subjects. Natural right there is none. But rights are also derivative; and as there exists no natural right, is any acquired? There is only one source whence this right can flow; and the question therefore is, whether and how far God has delegated to man the rightful power of taking the life of man. That he has not delegated to man by the law of his nature, absolute dominion over any life, has been proved, and is admitted by all. Has he in any other way? There is one only standard to which this question can be referred, for there is only one revelation of God to man. The right inquired after must be found either expressly granted or recognized by the plain declaration of God in his word. If it can no where be found, it no where exists; and a society of men has no more right to form minor covenants among themselves in violation of the great statute law of God, than any corporate body has a right to discard its obedience to the law of the land in any minor arrangements it may form for the government of its own body. I challenge the wisdom and ingenuity of man to show, in either of the ways which I have pointed out, or in any other, that God by his word has delegated to man, or any body of men, a right to dispose at discretion of the life of man. The very suggestion of it is in the highest degree arrogant, and insulting to the majesty of heaven.

"But though it be clear, that no such arbitrary right exists, as that against which I am contending, it will be asked, in what cases may man, in strict justice, be deprived of life? I proceed to consider this question; and I would to God, that the government of Great Britain would pause a little to consider it too." P. 14.

The vigour of the language in this passage is at least equal to the strength of the argument. The author might have staid to consider those passages in which the civil magistrate is described as bearing the sword not in vain, and for the punishment of evil doers; and in which the Almighty himself is represented as a human judge, executing capital punishments; and he should have endeavoured to show, that these passages do not convey to

man a discretionary power to punish crime with death: he ought also to have refuted the opinion of those able commentators, who contend, that the original authority to slay the shedder of blood, included other heinous offences: and having thus established his own assertion, and proved professed interpreters of Scripture to be in error, he might have spoken with moderation of the unconscious deviations of legislators of all ages and of all countries, and have recommended with force the revision of the criminal law of England upon scriptural principles. In the precipitancy of his zeal he has failed, as far as he is concerned to establish his point, and has given strength to a system which he has laboured in vain to destroy. In Mr. Bowdler's judgment, the principle of justice is wanting in the criminal law of England; for "it is the very essence of justice that the punishment which is inflicted should contain the counterpart of the crime;" and "this principle will be found upon examination to pervade every dispensation and work of God." He proceeds to comment upon the criminal law of the Jews.

"I leave it to such of my readers as have leisure to examine the cases in which the punishment of death was inflicted by the divine lawgiver of the Jews. It is not necessary to state them here; it will suffice for my present purpose to observe, that the great principle of that code of laws, is retribution,—as it regards personal injury—an eye for an eye, tooth for tooth, life for life: (a man for a man observe; not a man for a sheep, not a man for a horse, but a man for a man) and with respect to property, the offender was to make restitution; restitution in kind, greater only in degree. *The sentence of death in the Jewish code had in every case an especial reference to the guilt of the offender against God; in no case whatever is the property or are the possessions of man put in competition with the life of man.* The punishment of death was never inflicted for any offence against property." P. 19.

The case of the burglar, who
5 E

might be killed with impunity (Exod. xii. 2, 3, 4. compare the Septuagint version), unless referred to offences against the person, will form an exception, the only exception we allow to the rule, "that death was never inflicted for any offence against property;" and there are many instances in which it is hard to trace the operation of the law of retribution, or to refer the punishment to the guilt of the offender against God: such are the cases of him that curseth his parents, of adultery, of incest, of unnatural offences, of defiling a priest's daughter, or a damsel that is betrothed. In all these cases, the punishment appears to be fixed *arbitrarily*; and we make the remark because it materially affects Mr. Bowdler's position concerning the law of retribution, in which he considers the principle of justice to consist, and with which he ought to have reconciled the practice of selling an offender into slavery for a term of years, and the minor punishment of the scourge, which was inflicted by the inferior courts on offences of a less heinous charge. It is true, that this code was delivered when the Jewish government was strictly a theocracy, and

"It is obvious, therefore, 1st, that death might then be most justly inflicted as a punishment in various instances, which can afford no kind of example to us, and which would be utterly unjustifiable in any government merely human; and 2dly, that in the hands of human legislators, the exercise of the right of punishing with death, cannot by possibility be extended to any case, where it was not exercised by God himself. In some respects, the right must be more limited; it can exceed in none." P. 19.

"No government has had the presumption to adopt the Jewish code as its standard; but the government of Great Britain would have acted upon the safer side, if it had; it has gone far more astray by presuming to go beyond it. Wherever it is possible for us to separate the moral and political guilt, of which every crime is composed, we have in the Jewish code the model of a government ruling in strict justice; not one indeed which a Christian government ought to follow, but

one, which it might profitably study." P. 21.

A very little acquaintance with the principles and practices of the common law of England, and we are persuaded that Mr. Bowdler is far better acquainted with it than we profess to be, might have led him to adduce instances of the conformity of the English with the Jewish law, and of the derivation of the one from the other. In proof of this conformity we venture to allege the abhorrence of blood, which pervades both systems; and we believe, that very many, if not most of our sanguinary enactments are of modern origin, have been hastily introduced upon particular occasions, and are in practice almost, if not altogether, obsolete. If Mr. Bowdler had collected these statutes, and had insisted upon the necessity, and wisdom, and justice of repealing provisions, which are equally opposed to human reason and to divine law, he would have rendered a far more important service to his country and to humanity, than by exciting prejudice, invigorating discontent, and indulging in indiscriminate censure, and wanton declamations, and vain allusions to scriptural authority, often misapplied and misunderstood.

"I am now establishing the single point of justice in the punishment of crime, independently of all considerations of mercy; and can there be found beneath the sun a sight more shocking than that of a government, professing to be influenced and guided by the benign spirit of Christ, not merely disregarding every principle of Christianity, but in almost numberless instances breaking through the very bounds of Sinai itself, and exceeding the measure of the strictest justice, ruling by laws which, if there were no Gospel, would be oppressive, cruel, and unjust? When God shall make inquisition for blood, come that day soon or late, this profession of Christianity in any government will avail only to aggravate its guilt, and increase its condemnation." P. 21.

Having discussed the *justice* of

punishing forgery with death, Mr. Bowdler proceeds to examine the *expedience* and *policy* of the punishment, and in this part of the treatise he deserves, with very few exceptions, on which we shall not insist, our cordial approbation. The "rotten principle" of expedience in matters of legislation is discarded with just indignation; and it is shown, that death is not the only, and therefore not the indispensable punishment of forgery; that the fear of it is by no means effectual in preventing the crime; and that the severity of the law defeats its own purpose, and deters the injured from prosecuting.

The reasoning of the following passage will engage the attention of the most careless and unconcerned:

"The Gospel does not indeed directly interfere with the exercise of the duties of the civil magistrate, but its benign principles will I am persuaded eventually cure the evils of all governments: it exhibits to us the awful realities of eternity, that we may learn the value of this state of existence in reference to that beyond the grave: were it therefore clearly justifiable to punish with death, humanity would seek shelter under the consideration, that it was not imperative, and would prompt us to pause before we shortened the state of probation assigned to any one of our fellow creatures, and weigh well the consequences of our own act in plunging him into eternity, as well as the consequences of his act in the crime of which he has been guilty. There are a thousand reasons, which should make us pause before we cut the thread of life, and let him drop into the fathomless gulf: we know not the temptations and the snares by which he has been seduced; the reluctance with which he may have yielded, the joy with which he would return to the path of rectitude, the change which time might effect, did we allow him space for repentance. The formal wish appended to his sentence of death, that he may find that mercy in another world, which we deny him in this, is but a scanty payment of the large debt of mercy and love which we owe him and seeing it cannot be pretended, that there is any command to punish with death that the right is at best but questionable, the policy doubtful too, the very least that can be required of any government upon the

single plea of humanity would be that every other means should be tried before we have recourse to that last and most tremendous evil, beyond which nothing can be threatened by sublunary power, or feared from human vengeance.

"Again, it is the certainty, not the severity of punishment which deters from crime. It is not difficult to understand upon what principle it is, that the punishment of death has so little power to deter from crime; death is scarcely contemplated by men in general in any other light, than as an evil itself—it is scarcely ever considered in relation to the evil, to which it may and in the case of every impenitent sinner, must lead. It is viewed simply in reference to the present world and its concerns, seldom in connection with another. The generality of men live by sight and sense not by faith; an unseen judgment and an unseen hell, has consequently but few terrors for them, since what is not apparent to the external senses is either not believed at all, or not believed in such a way as to have any direct influence upon the conduct. Whatever persons in general may be in theory, they are unbelievers in practice; those of this class who from their pecuniary circumstances are placed above the temptation to forge, or who from their station in life have too keen a sense of the value of a good character, to commit such a crime may indeed imagine, that the fear of death alone would operate to preserve them, but they may perhaps be attributing too little to the motives, by which they are really actuated, and too much to those which have in point of fact, no real effect upon their conduct; at all events so far as those in a lower rank are concerned, a man has only to examine the cases of conviction for forgery and other crimes to be satisfied of the inadequate ideas, which criminals entertain of death in relation to an eternal world, and consequently of the utter impossibility that the fear of death should have any powerful effect in the prevention of crime. Let him hear the observations of the condemned; he grieves indeed to be torn from his family and speaks of the pains of dying, so far as animal suffering is concerned; but as to any sense of the wrath of an offended God, any apprehension of the nature and extent of his holy law, or any fears for the consequences of its violation, he knows and feels them not: so far as death is painful to nature, to flesh, and sense, so far alone he feels: but in answer to any other fears, the natural fortitude which man possesses as an animal principle, steps in to his aid: and in respect to his ignorant and yet

unawakened conscience, he willingly believes that God is all mercy, and he hardly doubts that the satisfaction, which is made to human laws by his death, will be accepted as some, if not a complete atonement, for the sins of an entire life." P. 33.

On the melancholy history of the prosecutions for forgery, we feel no inclination to dwell. Mr. Bowdler has related several portions of it with spirit and feeling, and his statements are deserving of very serious consideration. The case against the Bank is drawn up in the character of an accuser rather than a judge; and will therefore fail of producing its intended effect. The argument might have been supported in a more unexceptionable manner by a reference to the parliamentary returns, from which it appears, that the total number of persons committed for forgery and uttering within the last nine years is 711, of persons convicted 377, of persons executed 143. Within the same period, there were 531 convictions out of 583 commitments for the minor offence of having forged notes in possession. But it is yet more important to observe the increase of the offence, and the following summary will show, that the crime has not been diminished but multiplied four-fold, under the severity of the present law:

	1810	1818
Committed.....	48	173
Convicted.....	27	86
Executed.....	16	24

The sight of this table suggests another reflection, that it is the crime which is increased and that in the actual administration the sanguinary spirit of our laws has abated from the mere necessity of the case. This is said not with a view of palliating the necessity of revising our criminal code, for nothing can more strongly prove that necessity, but of drawing attention to the fact, that if crimes shall continue to be multiplied, the chances of punishment under the present system will be too remote to excite the apprehensions

of the most timid of men. The proportion of executions to capital convictions within the last ten years has varied from one in six to one in twelve: and the total number executed is not less than 808. This frightful waste of human life, and this growing immorality, is enough to dissipate the confidence of the most presuming, to awaken the torpor of the most indifferent, and to conciliate the favour of those most unfriendly and adverse to the discussion.

Still we do not think, that this should be made a popular question, or that it is one of which the populace are able to judge with effect: nor can we agree with Mr. Bowdler, in inviting the popular favour, or in imputing guilt to the people, if they do not make their voices to be heard in petitions for a revision of the system. We would rather inform the reasoning classes of the community, lay a full statement of the case before them, make them acquainted with all its aggravations, and leave them without excuse, if they were either uninformed or misinformed of the real truth concerning the criminal law of the country. It is in parliament and by the highly educated members of parliament that these laws must be revised, and they will not be revised, unless the inexpediency and injustice of the existing code can be demonstrated. Rude abuse may inflame an unthinking multitude, but the support of men of information and men in authority will be more easily conciliated by persuasion, than extorted by menaces or reproof. When a specific measure shall be brought forward, and the proposed work is not now in incompetent hands, it will meet with due attention, and repeated discussions will render the ultimate revision more valuable and more complete. Mr. Bowdler has laboured to a certain extent in this good work, and we shall rejoice if the observations which we have offered in no hostility to him or to his cause

shall lead him to revise his pamphlet, to conduct the discussion with more temper, and to observe a more adequate proportion between the novelty and importance of his proposition, and the strength of the arguments by which it is supported.

There is a note on the conduct of the Bishops in the House of Lords, wholly irrelevant to the subject in dispute, which we cannot pass without condemnation; these are not times in which men of high station should be wantonly and gratuitously exposed to censure, and we are persuaded that the insinuations of Mr. Bowdler are wholly undeserved. We refer to the conduct of Bishop Horsley, or to that of the present Bishop of Chester, as proofs that the Bishops are not uninterested in the moral questions which are brought before the Upper House. Nor are we aware that it would be consistent with their general duty to form their opinions as decidedly, and express them as intemperately as Mr. Bowdler upon subjects which perplex those whom they more immediately concern, and on which the statesmen and magistrates of Britain are very far from unanimous. When the criminal code shall be fairly and fully submitted to the House of Lords, we feel confident that it will be too late to accuse the bench of Bishops of having betrayed an indifference to its revision. That a "little exertion in the cause of God and truth, of injured justice and suffering humanity, would do more to conciliate the people of this country, than if our ecclesiastical rulers were to cover the land with Churches," is an insinuation which deserves no answer. It is not very consistent with Mr. Bowdler's profession, that he is "desirous of rendering honour to whom honour is due, and will not withhold it even from those, who apart from the offices they fill are not entitled to any."

Age; or, a Trial of the Chief Spirits that are in the World, by the Standard of the Scriptures; attempted in Eight Sermons preached before the University of Oxford, in the Year 1819, at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury. By Hector Davies Morgan, M. A. of Trinity College, Minister of Castle Hedingham, Essex, and Chaplain to the Right Hon. Lord Kenyon. pp. 430. Rivingtons. 1819.

THERE are two important objects which such a volume as Mr. Morgan's is particularly calculated to promote. It may furnish an answer to the dissenting and sceptical arguments which rest upon the divisions among the flock of Christ; and it may lay the foundation of a more general acquaintance with theology than the present, or any preceding age has enjoyed. The conclusions which the unbeliever attempts to establish upon the errors and disputes which separate Christians from one another, must instantly be pronounced invalid by every competent judge, when he is reminded that Scripture has declared, that such things must needs be. And if the schismatic remembers that the same inspired persons who laid so much stress upon union and harmony, foretold also the existence and the mischiefs of dissent, he can hardly be able to believe that dissent is no evil, or that it ever can be an object of Divine approbation. On the value of the writings which establish or circulate this knowledge, no difference of opinion can exist. If there ever was a time in which concealment could be advantageous to the cause of truth, that time has past. False notions on every branch of religion and morals are circulated so extensively, and in such insinuating shapes, that ignorance is utterly unable to protect us from their power. A want of knowledge indeed may injure, but cannot assist us. It may prevent

us from making an adequate acquaintance with the truth; but error will not consent to remain unknown. By becoming more familiar with the sentiments of those to whom we are opposed, be they the sceptics who reject, or the heretics who pervert the Gospel, we may be prepared to contend successfully for the faith delivered to the saints; on any other plan we can only expect to witness a continual repetition of the scene which is passing before our eyes. A systematic instruction of all classes of society, in the evidence and the doctrines of Christianity, a rigid examination of popular errors, especially of those which relate to the government of the Church, is demanded unequivocally by the signs of the times, and would be the most effectual human instrument of national improvement. The partial mischief which it might occasionally produce, would be swallowed up and lost in the abundance of its good and glorious effects. The adversary, who avails himself with such success of inexperience and simplicity, will be compelled to appear in his real character and colours, and he will alarm many more than he will deceive. Those persons who declare themselves satisfied with any Christian creed, may be made to perceive that they have no warrant for this species of liberality. The Semi-Calvinist may be convinced that he at all events is in the wrong; and that if he will not advance, nothing is left for him but to retreat. The Socinian may learn that when he determines to defend a system which it is impossible to reconcile with the Scriptures, he takes the first step towards unqualified Deism. The Non-Conformist may discover that he has stumbled at the threshold, and that Christians will never cease to wrangle, until they have ceased to divide.

In his introductory discourse from 1 John iv. 1. Mr. Morgan considers the prevalence of religious error, and the proper means of avoiding it,

With respect to the objections with which it has furnished the unbeliever, he well observes—

“If it were possible to have no experience of the vanity of human reason, and no sense of the imbecility and inconstancy of human virtue; if the truths of the Christian revelation, and its distinguishing precept of mutual love could be proclaimed to men in a state of moral perfection; if they should be informed that the duty is illustrated by frequent allusions to the Divine benevolence, that the doctrine flows from the source of infinite wisdom, and that both are sanctioned and recommended by the most powerful and affecting obligations; if, at the same time, the intimations of prophecy should be suppressed, and they should be left to form their own conclusions of the success or the failure of this religion from an abstract view of its intrinsic merit;—if hearers possessing these qualifications, or placed under these circumstances, could be found, they would have no hesitation in declaring, that the Christian religion would be received by all men, that it would be practised by all men, and render their dwellings a sanctuary of truth, and love, and peace. But when we reflect upon what passes within our own hearts and before our eyes, when we unfold the vision and the prophecy which represent the corruption of truth, the distractions of charity, and the oppositions of worldly interest, however we may deprecate the fulfilment of the prediction, we can find no just exception upon the event. We cannot dispute the divine authority of a scheme, because it has not done what it never professed to do, because it has not invariably nor universally influenced and improved the affections and conduct of mankind.

“Let therefore the unbeliever cease to triumph in the corruptions of the Christian Church; and let the faithful have consolation in the unfailling living evidence which the gradual fulfilment of prophecy is every day bearing to the truth. The persecutions, the apostasies, the heresies and schisms of the Church, every thing which has brought disgrace upon the Christian name where it is known, or obstructed its progress where it is not known, have been foretold from the beginning. The predictions of failure have been consolidated with the articles of our faith and the motives of our obedience, and the one can hardly be received where the other are unknown. The policy of the human philosopher might have led him to conceal the futility of his endeavours, or his ambi-

tion might have prevented him from anticipating such futility; but the Christian Teacher, with the wisdom, ingenuousness, and truth, which mark his character, hath not feared to foretell the inefficacy of his doctrine, and hath left a testimony to all nations, of the persecutions and trials which should form the edifying discipline of his Church." P. 2.

Having established the truth of these assertions by copious references to Holy Writ, and having assigned their respective tasks to reason, to tradition, and to divine illumination, in assisting us in the discovery of truth, the author concludes his first sermon by a statement of the plan upon which his course of lectures is drawn up.

"Of the spirits of error and worldly wisdom, none is more deceitful or more imposing, or more successful in his wandering through the earth, than that which recommends a spurious liberality; which teaches that there is no error, or that there is no offence in error; that theological controversy originates in, and is supported by, mutual misapprehension and misrepresentation; that all men are agreed in the acknowledgment of essential doctrines; and that the shades of error are but as the specks and clouds which none but the curious observer can discern, upon the Sun of righteousness and truth. In answer to this master spirit, it may be of use to exhibit the prophecies which speak of specific errors; to shew what false prophets are actually in the world; to collect their various sentiments, as far as is possible, from their writings, and to recite the very words of their ostensible advocates and apologists, and to convict them by an appeal to the sense and language of the Scriptures. In pursuing this course with the modernized doctrines of Socinus and of Calvin, with the forms and superstitions of the Church of Rome, with the various ecclesiastical anomalies which had their origin in the convulsions of the sixteenth century, and with the practical manners of those, who, with a professed respect for the form of godliness, are but too destitute of its power, the chief spirits that are in the world will be brought to trial, and occasion will be afforded to judge of their pretensions whether they are of God. The doctrines of our own Church, exhibited in her Articles and public Formularies, will be submitted to the same examination, that we may not only 'prove all things,' but be

persuaded to 'hold fast that which is good.' In the proposed method of investigation, two leading evils, which are commonly imputed to the polemic, will be avoided. The citation of the words of other men will obviate the charge of misrepresentation; and the collection of scriptural testimonies and arguments will prevent the imputation, that while we reprove the errors of others, we are guilty of preaching ourselves and our own inventions, rather than the unadulterated truth as it is in Jesus." P. 26.

We know not how to give a better general account of the contents of Mr. Morgan's volume, than by saying that he has fully redeemed this pledge; and any doubts which may exist respecting the value of his work, must arise from previous doubts respecting the practicability of his plan. If the author designed to write a popular book, it must be admitted that his subject is not happily chosen; the class of readers, by whom "a syllabus of popular opinions in religion" will be welcomed as an acceptable present, is far from being as large as we could wish; and of those who are disposed to admit the importance of his publication, some will be liable to mistake its genuine application and use.

In order to explain our sentiments on this subject, both to the author and the reader, we extract the heads of a single lecture from the list of contents. The fourth Sermon from 1 Tim. iv. 1, 2, 3, compares the doctrines of the Romanists with Scripture; and the following are the divisions of the subject which Mr. Morgan adopts.

"Corruption of the spirituality of the Christian religion foretold. Doctrines of the Romanists explained by Delahogue, Berington, Gandolphy, and Eustace, compared with the Scriptures. 1. The authority of the Scriptures and of tradition. 2. The infallibility of the Church. 3. Privileges of the Church of Rome. 4. Titles and powers of the Pope. 5. Celibacy of the Priesthood. 6. The seven Sacraments. 7. Transubstantiation, Communion in one kind, and the Sacrifice of the Mass. 8. The Sacrament of Penance, Contrition, Confession, and Satisfaction. 9. Indulgences.

10. Purgatory, and prayers for the Dead. 11. Invocation of Saints. 12. Relics, &c. 13. Pomp of Service. 14. Authority of the Pope in secular affairs. 15. Mr. Eustace's view of the religion of Italy." P. 6.

The plan then it is to be observed, is to explain each of these doctrines; and to contrast them with the texts of Scripture by which they are disproved; and it will be evident from a single glance at the list of contents that the process of compression must be carried to a very great extent. The tenets of the Unitarian, the Calvinist, the Romanist, and the Non-conformist, pass in rapid review before the astonished spectator; and he is knee-deep in Delahogue Berington, and Gandolphy, before he has recovered from the fatigues of encountering Estlin, Carpenter, and Belsham. This defect must be forcibly felt by every description of readers; but the candid critic, at the same time, will not fail to admit that the defect is counteracted, as far as possible, by the author's style; and that when the mind is not unwilling to pass from one topic to another, Mr. Morgan is always ready to provide wings for its flight.

Having stated these objections to the work as the object of a single perusal, let us proceed to a more equitable consideration of its merits as a standard volume in a theological library. Whatever may be thought of the opinions maintained at the beginning of this article, it cannot be doubted that the Clergy, at least, should be acquainted with the sentiments of every Christian sect. These sentiments are not to be gathered from the books of former days, because our sectaries hold themselves responsible for no writings but their own. And it is consequently necessary to consume many an hour in ascertaining the present state of those false doctrines and heresies, which by the very nature of their constitution are subject to perpetual change. Nor does the mischief terminate here;

for after we have perused several formidable volumes, and satisfied ourselves that we have at last fully mastered their contents, it has often happened that when we are desirous of exhibiting the author's opinions, there is no possibility of doing so fairly, in a moderate compass, without a reconsideration of the whole work. For instance, Scott's Remarks upon the Refutation of Calvinism, which thanks to the character and station of their author, have obtained a place of some consequence among the volumes of modern controversy, do not present us with a full view of his tenets in any one place. The doctrines of the modern Calvinist are scattered through his pages with very little attention to arrangement or method; and thence they must be extracted at the expence of much time and trouble, as often as there is occasion to quote or refute them. Now from this work Mr. Morgan has given some very important selections, which, for the future, will materially shorten our task: he has accurately detailed Mr. Scott's opinions in his own words, and at the same time, by the texts with which these opinions are contrasted, we are presented with a clue which can discover all their windings.

It is by his steady adherence to this system, and by applying it to all the leading controversial writers of the day, that Mr. Morgan has rendered the principal service to his brethren: he has materially relieved their future labours, by furnishing them with the pith and essence of many tedious books, which they have little leisure to peruse, and of which they ought not to be ignorant. The great fairness and candour with which his task has been accomplished, will, we doubt not, be acknowledged by those who differ from him most. Their silence, indeed, may alone be considered as a satisfactory proof that no misrepresentation of their opinions has been detected in his Lectures; and the reader, therefore, may confidently appeal to his

summary, whenever he is deficient either in the ability or the disposition to conduct his enquiries upon a larger scale. At the same time it is evident that this syllabus ought not to be substituted for works of greater amplification and detail, but to be regarded as an index to their principal contents. Let it be applied to its proper use; let it serve to fix the prominent points of a subject on the memory, and to condense the thoughts which occur in the course of more profound researches; and it is calculated to be truly valuable to the theological reader. But it neither gives, nor pretends to give, sufficient explanation or assistance to those by whom the subjects have been hitherto neglected; and we are sure that nothing can be further from the author's intention, than to sanction or encourage a superficial acquaintance with divinity.

We shall proceed to furnish our readers with a specimen of Mr. Morgan's manner, and we are induced to select that specimen from the lecture on Non-conformity, both because it appears to be compiled in his happiest manner, and because it refers to a subject on which ignorance is particularly abundant.

"1. Dissenters, 'individually and separately *'; 'assert the right of private judgment, the sufficiency of the Scriptures, and the necessity of free inquiry †'; and it is their first principle, that 'every man has an unequivocal right to inquire

and judge for himself; to worship God according to the dictates of his conscience; to vindicate his own principles, and to invite others to embrace them *'. This is publicly declared to be the 'right of every man, a right derived immediately from the Almighty Creator †,' and 'every man, in every age and in every country, has a sacred unalienable right to worship God according to his conscience, which no individuals, or governments, or legislatures, can, without injustice and oppression, directly or indirectly infringe... it is from heaven ‡.' 'No one is at liberty to concede a superiority of a legislative nature to another in matters of religious duty, or to surrender any portion of that moral freedom which is the basis of accountability. Power, in relation to conscience, cannot be delegated; the will of another cannot become our law; the usurpation is impiety. The free agency of man not only involves a sacred unalienable right, which the magistrate cannot lawfully infringe; but it imposes upon every individual a duty, from which there is no discharge §.' 'I infer the right of free inquiry from the duty of investigation, and I do not expect that any person who admits the latter will dispute the former ¶.'

It is remarkable, that in these assertions there is but a cursory reference to the authority of a scriptural rule, to which, when they are made subservient, we do not deny the duty of investigation, nor the right of private judgment. But when we read that it belongeth not unto the natural man to know 'the things of the Spirit of God, for foolishness is in him, neither can he know them, because they are spiritually discerned ¶,' when we read also, that 'unlearned and unstable men have wrested the Scriptures to their own destruction **,' we perceive no trace of the inherent, unalienable, heaven-descended right of free inquiry. We know that the great body of the Gentiles, whom the Apostles

"* A Series of Letters addressed to the Church and Congregation assembling at the Great Meeting, Coggeshall; containing a complete Narrative of the cruel and unmerited Persecution of which the Rev. J. Fielding has been the subject for more than twelve months past: written by himself," p. 80.

"† Particulars of the Life of a Dissenting Minister; written by himself: with occasional Reflections illustrative of the Education and professional State of the Dissenting Clergy, and of the Character and Manners of the Dissenters in general," p. viii.

REMEMBRANCE, No. 12.

"* Williams's Religious Liberty stated and enforced on the Principles of Scripture and Common Sense, in Six Essays," p. 95.

"† Resolution passed at a Special General Meeting of the Unitarian Fund, Aug. 20, 1813. Compare Williams," p. 183.

"‡ Protestant Society for the Protection of Religious Liberty." See Evan. Mag. 1815, p. 512. Williams p. 2, 3.

"§ Conder," p. 75.

"¶ Williams," p. 56.

"¶ 1 Cor. ii. 14."

"** 2 Peter, iii. 16."

instructed, had no means besides oral instruction of prosecuting this inquiry. Although St. Paul exhorts the Thessalonians to 'prove' and make trial of 'all things,' he at the same time exhorts them to 'hold fast that which is good *;' and although St. John instructs the disciples to 'try the spirits, whether they are of God,' he nevertheless prescribes the specific standard by which the inquiry should be determined †. Hence we infer, that there hath been from the beginning some limit of inquiry, some rule of interpretation, some settled scheme of religious profession, generally admitted in the Church, to which the multitude were willing to defer, and from which no man could deviate without offence." P. 210.

"The principal questions at issue ‡ are, the right of private judgment; the authority of national Establishments for religion; the nature of Christian unity, and the form, order, and authority of the Christian ministry. If the Scriptures recommend unlimited inquiry; if they condemn the alliance of the Church with the State; if they justify a diversity of religious profession, an elective ministry, and the independence of voluntary associations, in deference to their authority, it is our duty to become Dissenters: but if they discountenance private imaginations, and demand settled principles of belief; if they require a strict unity of communion; if they sanction the divine institution of Bishops, Priests, and Deacons, for the edification of the Church, let us retain our communion with the Church of England, in the assurance, that it rests on an apostolical foundation." P. 265.

It is in this way that the author conducts his whole enquiry: the doctrines are fairly and even strongly

stated, and their fallacy is pointed out with a hasty but unerring hand.

The sixth Sermon compares the manners of the age with the rule laid down in Scripture, and applies the prophecy, that "men shall be lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof," to the present degeneracy of morals in this country. Our limits prevent us from entering into a full discussion of this subject, and it would be worse than useless to attempt a summary decision of the question. In spite, however, of all the deplorable instances of profligacy which have been recalled to our recollection by Mr. Morgan, we must think that his picture is overcharged. As a proof how far we fall short of the true Gospel standard, as an admonition both to those who are unconcerned at iniquity, and to those who imagine that it will yield to their very insufficient remedies, no fault can be justly found with our author's rapid sketch. But if it be intended as a comparison between the past and present ages, we must doubt, in the first place, whether the means of a fair contrast are placed within any man's reach, and if they are, we must deny that the author has availed himself of them. He dwells with great emphasis upon the increase of crime, upon juvenile delinquency, capital punishments, &c. &c. It has been shewn, however, since the publication of his work, that comparing the number of offences with the number of those that might offend, crimes attended with violence have diminished within the last century in Great Britain. And of those scenes of low debauchery and juvenile pollution which the inquiries of the House of Commons have recently brought to light, it may be doubted whether the present age be not the detector rather than the author. They have, probably, been in existence for many years; but as we are reforming, or are endeavouring to reform what

* 1 Thess. v. 21."

† 1 John iv. 1, 2."

‡ The principles of Nonconformity, as respects the constitution of Christian Churches, are briefly these: the purely voluntary nature of religious union; the necessary independence of societies so originating; the spirituality of the objects they are exclusively designed to promote; the moral nature of the authority to which they are subject, as opposed to all admixture of secular power; and finally, the unalienable right vested in every such society, to choose its spiritual pastors and teachers." Conder, p. 448. see also, p. 302.

our forefathers neglected, more attention will be necessarily directed to the subject; and the public will be informed of much transgression and iniquity with which they were long unacquainted. This, the author admits, must be regarded as a favourable symptom. And if he had applied the same mode of reasoning to the conduct and manners of the upper classes of society, it would have led to a less discouraging result than that at which he now arrives. The follies and scandals of the day are circulated to an unexampled extent. Each successive tale of seduction or adultery is reported at length in the Sunday Newspaper, and blazoned in capitals upon our walls; and crime is thus rendered as notorious as possible. But Mr. Morgan will not contend that it is, therefore, more common; and there are symptoms of a reviving sense of religious obligation, which we trust will soon enable us to support an opposite opinion.

The concluding Lecture presses the duty of speaking the truth in love, from a variety of considerations, and in a very amiable tone; and nothing can better shew the discretion and temper which Mr. Morgan has brought to the execution of his very difficult task, than an extract from his remarks upon the subject of conciliation. He takes a correct view of Christian firmness and consistency, and places the great work of reconciliation upon its only solid base.

"It is nevertheless, unhappily, more easy to state what are not, than what are the terms of conciliation. Men who speak the truth in love, are not prepared to acquiesce in denying the Lord who bought them; in a perverted doctrine of personal election; in a blind deference to human traditions; or in an unrestrained and unlimited right of private judgement. The only sure ground of conciliation among Protestants is, the acknowledged sufficiency of the Scriptures; and the more our doctrines are deduced from this only source, and Protestants, in conformity with their ostensible professions, learn, accord-

ing to the scriptural rule, to speak the truth in love, and to contend earnestly 'for the faith delivered to the saints,' the more clear and the more definite will be the promise of ecclesiastical union. When men are content to draw their belief from the pure streams, and to examine the scriptural authenticity of a doctrine, rather than to argue on its reasonableness and probability, they will 'grow up into Christ,' and the disjointed members of the Christian body will be re-united and combined in truth and love. They will cease to inquire whether Christ is God, and submit to the authority which has decided, that he is 'God,' even 'the true God.*' They will not contend for a personal election, against the uniform testimony, that Christ 'is a propitiation for our sins; and not for ours only, but for those of the whole world.†' They will not uphold the expedience of an universal Father, in opposition to him who hath taught them to acknowledge no man their master or father upon earth‡. They will not deny the possibility of Christian unity, but follow the Apostle's exhortation, and earnestly endeavour to keep it. Is it impossible, that under the same influence the love of pleasure may be discountenanced, and the 'form of godliness' be rendered subservient to its power; that such settled principles of faith may be inculcated, as shall produce consistent habits of righteousness, and that a practical sense of religion shall preclude the presumptuous imputations of hypocrisy, and restrain the indiscretions of an eccentric zeal? These will be the natural fruits of the efficacy of scriptural doctrine; and Christian men, not pretending to wisdom beyond that which is written, will hold fast the grand articles of their Christian belief, and follow the prescribed method of propagating them, and, 'speaking the truth in love, will grow up in all things into him who is the head, even Christ," P. 406.

REVIEWERS REVIEWED.

British Review for November, 1819.

IN the leading article of the last British Review, entitled the "Curates' Bill, and Curates' Appeal,"

* "John i. 1. Rom. ix. 5, 1 John v. 20."

† "1 John ii. 2."

‡ "Matt. xxiii. 8-12."

and written and conceived in the purest spirit of the "London Critical Journal," it is observed :

"The word 'we' frequently occurs throughout the Curates' Appeal: "a word which reviewers are compelled to use for want of a better. Indeed, one contemporary work of criticism is much in the habit of iterating this important monosyllable, with an air of demi-official authority, as the only security for the truth of the boldest assumptions, and the accuracy of very questionable allegations. But this is certainly a bad example and ought by no means to be imitated." P. 293.

Now let the reader judge of the strict consistency with which the British Reviewer follows the rule which he recommends, and avoids the example which he proscribes. The sentence which immediately follows the rule of proscription is this :

"With reference to the work before us, *WE* must observe that '*we*,' however often repeated in an anonymous appeal, will never serve to authenticate occurrences without names, and statements without documents."

Again, p. 296, 297.

"But *WE* have heard much of another class of offenders, of those namely, whose doctrines tend to produce a bad life in their hearers. For *OURSELVES*, though *WE* have often fallen in with ministers to whose doctrines this tendency has been imputed, *WE* are not aware that *WE* have ever *happened to meet* with a case within the pale where *WE* had the means of *satisfying OURSELVES* that there was any ground for the accusation. *WE* may, in one or two instances, have *suspected something* of a bias that way, but *nothing* that amounted to direct proof, nothing, indeed, that *sufficed to satisfy us, even in our own minds*. But what *WE* have not seen *WE* have often heard denounced."

To insist on the verbiage of the British Review; on the perpetual recurrence of the same words in the same sense, and the same sense in the same words; on the arbitrary enactment of a rule for no conceivable purpose, except the lengthening out of a labouring essay; or on the prohibition of the authority of '*we*' to other critics, and the practical appro-

priation of it to the London Critical Journal, might justly be deemed a work of supererogation. No reader who has toiled through one of its articles, will ever be tempted to look into another, for any thing like terseness of expression, or lucid arrangement of argument, or vigorous application of the mind and understanding. But while there is in the British Review an ostensible zeal for religion, and that zeal is principally manifested in reviling the ecclesiastical authorities of the country, with the exception of one prelate, who is ever and again nauseated with the most gross and fulsome adulation, it is necessary that this insidious zeal should be exhibited in all its "outrageous invertebracy." This exposure is challenged more especially by an article in the last number, which purposes to treat of the Curates' Bill, of a recent publication under the name of the Curates' Appeal, and of a sermon by Mr. Bugg, from which the writer is led into "a train of thoughts," not very relevant, upon the present state of the Church of England, and to an application of these thoughts to the subject under discussion.

The "Act of Parliament commonly known by the name of the Curates' Act," or the Consolidation Bill, is very briefly and superficially discussed, although the Reviewer returns after many a discursive ramble to the examination of it.

"Concerning this Act, a person not accustomed to measure his words might exclaim the moment he had run his eye over it, that it was framed for the express purpose of conferring an arbitrary, uncanonical, and unconstitutional power on prelates. Nothing, however, has yet come before us, which amounts to a direct proof that such a purpose was formed, or that such a power has been exercised; and the Act, beyond a question, may have been partly framed with a view to other objects, some of them highly beneficial."

After reciting the sixty-ninth and eighty-third sections of the Act, and printing the latter part of sect. 69 in italics, the reviewer proceeds:

"In these two clauses we have a provision for every thing that men in authority can want; against others arbitrary power; for themselves immunity and protection. The latter provision is, perhaps, mere matter of course; but it certainly makes the contrast striking.

"It is to the part of the former clause, that relates to the power of removing curates, with which we have to do, and which strikes us as most extraordinary. The enactment stands among others, many of which appear salutary or unexceptionable. But take it out from the mass; separate it from what goes before and comes after; and then view it by itself, and it appears something so '*sui generis*,' so new and extraordinary, so different from any thing that was ever heard of before, so at variance with the ordinary spirit of our laws and ecclesiastical constitutions, that we are tempted to wonder how it came where we find it, and how it was suffered to remain there, and above all, how it eluded the vigilance of the opposition." P. 283.

For this want of vigilance the opposition are schooled at some length, and the schooling is renewed after various intervals, according to the received practice of the Review, of never accomplishing the most trifling work by a single effort. With these remarks the discussion of the Act as a distinct and separate part of the essay concludes: in noticing the Curates' Appeal, the act is again condemned as "arbitrary," as "still farther arbitrary in being partial," and as having "consistency in the prelates retaining all the power."—p. 285. It is not, however, unconstitutional, because "whatever is legal is constitutional;" but "say that the Curates' Act has changed the constitution, and we say the same." p. 293. Lastly, it is "unjust," p. 308. The public are supposed to argue upon the Act in the following manner, and it is no common responsibility which the reviewer incurs by first suggesting, and afterwards approving the argument:

"The public, especially that part of the community who reside in the parishes of the ejected ministers, and are acquainted with the merits of their respective cases, will form and will be justified in forming the worst suspicions and surmises. They

will say that none but foul motives could have led to so foul a proceeding. They will say the plain fact is this, that the enemies of these ministers were determined to get rid of them in some way or other; that baffled in their attempts to proceed against them in a more public way, finding themselves neither seconded by the feelings of the community, nor sanctioned by considerations involving the interests of the state, perceiving that the contest was merely a contest between themselves and those whom they desired to expel, and that no portion of the public participated in their motives, principles, or resentments; they were resolved to provide a quiet and summary method of affecting their purpose; that they pursued their plan not openly but insidiously; that having influence in the legislative assemblies of the country, they used it against those who had none; that dreading to attract the public eye, they durst not attempt to obtain a law, purporting to be framed for the specific purpose they had in view, but contrived one which while it embraced a variety of arrangements, some of them favourable in appearance to the persons in question, was principally framed with the view of acquiring power to be directed against them; that fearing to give the required enactment too conspicuous a situation, they placed it as one amongst many others; not assigning even a separate clause to it, but blending it with something relative to the giving of licenses, that is, to the giving of that which they wished to take away; that finding they had to cope with men who felt an interest in the primitive doctrines of the Church, and therefore had well informed themselves of the wants and circumstances attending its establishment, and who consequently foiled them in every discussion, and confuted them in every appeal to facts, they were the more anxious to arm themselves with powers, which should dispense with historical reference, and cut short enquiry; that thus dreading notoriety on every account, and having every motive for privacy, they wisely had recourse to this clandestine mode of exclusion; that in conformity with these designs, they made every arrangement for secrecy; that they contented themselves with effecting their purpose so far only as it admitted of being effected, as they hoped with the least disturbance; that they aimed only at excluding curates, and not at excluding incumbents; that while they ejected the moveables they spared the fixtures; that in this manner they hoped to shovel away much of the annoyance, with the least trouble to themselves, and the least incite-

ment of public interest; that, moreover, in their eagerness when the Act was passed, to profit by the powers which it conferred, they had recourse to an arbitrary, severe, and unconstitutional mode of procedure which the legislature only omitted to provide against, because it never could have anticipated such disingenuousness, and such injustice." P. 310, 311.

It is surely in anticipation of a very refined state of society, that *the public* are supposed to reason with the art of a special pleader, and to have a deep acquaintance with the hearts and intentions of the bishops, who are obviously the "enemies," the "they," whose "foul motives have led to so foul a proceeding." It is an act of singular candour and moderation in the British Reviewer, that while he *justifies* the reasoning of the public upon this measure, he makes that public to contradict him, or at least to possess more knowledge and penetration than he possesses. Thus the British Reviewer has nothing before him, "which amounts to a direct proof" of that which in the estimation of the public is a "plain fact:" the public judge the Act to have been "principally formed with the view of acquiring power" to be misused, while the British Reviewer has no proof "that such a purpose was formed:" and, again, the public call that "unconstitutional" which the British Reviewer denies to be unconstitutional, because the Act has "changed the constitution." These are discrepancies which "the public" and the Reviewer must settle between them. It is more consistently that the public imputes all these wicked designs to the Bishops, because they "*dreaded* to attract the public eye," and, moreover, because they "*feared* to give the acquired enactment too conspicuous a situation." The reader who is desirous of collecting, with little labour, the spirit and substance of this attenuated argument, will find it in the form of a consolatory address to an ejected Curate:

"Though he be actually abandoned by the constituted authorities of his country, though his wrongs be overlooked by the keener eye of faction, though he be able even to make out a case, which shall present the frightful picture of dissolute laymen and secular divines, combining to oppress and overwhelm him, let him be in nothing terrified by his adversaries," P. 317.

The archbishop of Canterbury is not included among these "secular divines," but it is an ambiguous compliment, a compliment to his grace's liberality, which implies a censure on his judgment and vigilance, which is conveyed in the following extracts:

"Why, it will be said, did not the legislature consider, before they passed so arbitrary a law, a law so open to abuse in its execution? Above all, how unfortunate that the gentleman who introduced the Bill, neglected to communicate its enactments, pregnant as they were with clerical importance to his most reverend relative? That exalted prelate, occupied, no doubt, with the duties of his station, had no leisure for attention to the minutiae of an Act of Parliament; otherwise the business would have been very differently arranged. He would never have lent himself to countenance so harsh a measure. He would have seen at once the impropriety, the danger, the iniquity of the whole proceeding. He, praised as he has been in the work of a sectary for liberality to dissenters, would surely have reprobated and rejected this disastrous expedient for oppressing the humbler ministers of his own communion. He," &c. &c.

In a note, annexed to this passage, it is argued with no ordinary force:

"In turning to the parliamentary debates, we find an additional proof, that the Archbishop of Canterbury knew nothing of the enactment, relating to the summary removal of curatos. It was his Grace who moved the second reading of the bill in the House of Lords; but clearly as an act of parliamentary duty, undertaken for the sake of forwarding a measure, which he took it for granted was unexceptionable in its outlines, though not acquainted with its particulars; for the following is the account which his Grace is stated to have given of the bill: 'the object of it was to consolidate into one act, all the laws, which lay scattered in the statute book, relative to spiritual persons

holding farms, to the residence of beneficed Clergymen on their livings, and the allowances to be made to stipendiary curates.' Not one word about summary removals. It is clear then that this part of the arrangement was unknown to his Grace." P. 314.

What must be the constitution of the mind of that man who can be convinced by this reasoning? The real title of the Bill, and it is prefixed to his Essay by the British Reviewer, is this: "An Act to consolidate and amend the laws relating to spiritual persons holding farms; and for enforcing the residence of spiritual persons on their benefices, and for the support and maintenance of stipendiary curates in England." *Not one word about summary removals.* Now because the Archbishop described an act in its progress through the House, almost (and why not altogether?) in the very words of the title now borne by the act, *therefore* a part of its provisions was unknown to his Grace. Most necessary and powerful conclusion!!! Such is the logic of the British Reviewer: the preceding extracts have been given at length, and they will be followed by others of equal or greater length, to illustrate the temper and spirit of the Reviewer, his candid and equitable construction of the motives of those whose measures he undertakes to review: but the reader is probably not yet prepared for the developement of the legal knowledge of the Reviewer, or for his accurate understanding of the case, on which he ventures so peremptory an opinion. It has been well said, that this bill has placed the Episcopal Church of England under the government of the Bishops: and in the prosecution of this object, some little deviations from former provisions, some little additions to former enactments, might, if they had been necessary, have been received, if not with favour at least without offence. But what is the fact? The present Bishops of London and Lincoln, with the late

lamented Bishop of Peterborough, are generally known to have formed a committee for accomplishing the several purposes mentioned in the bill: they are known also to have held communication with the other Bishops on the measure in contemplation; and it is of some importance to observe the manner in which they executed their office of consolidating the provisions of former bills. The clauses to which the British Reviewer objects in the Act 57 Geo. III. c. 99. are these:

"LXIX. And be it further enacted, that it shall be lawful for the Bishop of the Diocese to licence any Curate who is or shall be actually employed by the Rector, Vicar, or other Incumbent, of any Church or Chapel, although no express nomination of any such Curate shall have been made to such Bishop by the said Rector, Vicar, or other Incumbent; and that the Bishop shall have power to revoke summarily, and without process, any licence granted to any Curate employed in his Diocese, or subject to his jurisdiction by virtue of this act, and to remove such Curate for any cause which shall appear to such Bishop to be good and reasonable, subject, nevertheless, to an appeal to the Archbishop of the province, and to be determined in a summary manner."

"LXXXIII. And be it further enacted that nothing in this Act contained shall be deemed, construed, or taken to derogate from, diminish, prejudice, alter, or affect, otherwise than is expressly provided, any powers, authorities, rights, or jurisdiction, already vested in or belonging to any Archbishop or Bishop, under or by virtue of any statute, canon, usage, or otherwise howsoever."

Now compare these provisions, especially the offensive passage in the latter part of Sect. 69. with the Act 53. Geo. III. c. 149. introduced by Lord Harrowby, commonly known as his Bill, a Bill which had not the concurrence of the Bishops.

"XXIII. Provided also and be it further enacted, that it shall be lawful for every Archbishop and Bishop, *summarily and without process or suit* to use and exercise all and every the powers and authorities, and to do all and every the acts, matters, and things, which any such Archbishop or Bishop can use, exercise,

or do, under, or by virtue of the provisions of this Act."

"XXIV. And be it further enacted, that nothing in this Act contained shall be deemed or taken to vary, prejudice, alter, or effect, otherwise than is expressly provided, any power, right, or authority, already vested in any Bishop, touching Curates or their salaries, under or by virtue of any statute, canon, usage, or otherwise howsoever."

In further illustration of the powers thus reserved to the Bishops, it is necessary to recite the 36 Geo. III. c. 83. which is copied, with little more than verbal alterations in the Act of Consolidation.

"VI. And whereas it is expedient that the authority of ordinaries to licence Curates, and to remove licenced Curates, should be further explained, enlarged and confirmed, be it enacted and declared, that it shall be lawful for the ordinary to licence any curate, who is or shall be actually employed by the Rector, Vicar, or other incumbent of any parish Church or Chapel, although no express nomination of such Curate shall have been made either in words or in writing, to the Ordinary by the said Rector, Vicar, or other Incumbent; and that the Ordinary shall have power to *revoke summarily*, and without process, any licence granted to any Curate employed within his jurisdiction, and to *remove such Curate for such good and reasonable cause as he shall approve*; subject, nevertheless, to an appeal, as well in the case of the grant of a licence to a Curate who has not been nominated, as in the revocation of a licence granted to a Curate, such appeal to be made in either case to the Archbishop of the province, and to be determined in a summary manner."

The last recited Act refers to the Statute 12 Anne c. 12. which enacts, that in the event of any complaint being made to the Bishop concerning the Curate's "stipend or allowance, or the payment thereof," he "shall *summarily* hear and determine the same." These are positive statutes: on a reference to Burn's Ecclesiastical Law, article Curates, it appears:

"By a constitution of Edmund, Archbishop of Canterbury: We admonish the Rectors of Churches, that they do not en-

deavour to remove their annual Curates without reasonable cause... Lind. 310.

"Without reasonable cause, of which it seemeth that the Ordinary shall be judge who granted the licence, who may at his discretion, displace such Curate by withdrawing his licence, without formal process of law." Johns. 83.

This is the brief and cursory history of a clause which the British Reviewer, in his "malignant folly," to use his own expression, has been pleased to call, "so new" "so different from any thing that was heard of before;" only not unconstitutional, because the Act, which contains it has "changed the constitution." The Reviewer who charges others with an inclination "to dispense with historical reference, and cut short enquiry," should himself be remarkable for deep and accurate information. But how stands the case before us? With unmeaning prolixity, with needless repetitions, with wanton digressions from the subject in debate, with ignorant and unfounded expositions of the law, the reader of the British Review is very liberally furnished: but references and inquiries are considered troublesome and unnecessary, and doubtless we shall be deemed officious for having ventured to supply them.

Of "the Curate's appeal" it is not necessary to speak at present: it is not the condition of Curates, but the conduct of the British Reviewer, which claims our immediate attention, and while it is not prudent to follow the discursive example which he exhibits, his judgment in this single case may be put upon record, that the unauthenticated assertions of an anonymous pamphleteer prove nothing. He nevertheless extracts a large variety of offensive passages, of which he expresses his doubt or disbelief. So the ancient prude of the village reproves the flippancy and incaution of her younger neighbour, in circulating the slander of the day, and embraces herself the earliest opportunity of

repeating it, artfully insinuating, that though such things should not be hastily believed, yet it must be admitted that such things have been known, that the report is very strong, and that the character of the person is not altogether unexceptionable. If the British Reviewer is sincere in condemning the publication of these anonymous anecdotes, why does he do the deed which he disapproves? If he does not credit the report, why does he propagate the tale which he disbelieves? If he wishes others not to believe it, why does he excite their curiosity, and offer a temptation to their credulity?

If the reader is not already disgusted with the manner in which the higher orders of the hierarchy are treated in the British Review, let him, if it be possible, calmly and dispassionately pursue the inquiry. It will be a trial of his temper and forbearance to behold the light in which the great body of the Clergy are placed, according to the following classification and description.

"Unworthy ministers may be of several kinds. Among the first to be mentioned, are the men of bad lives, and the men whose doctrines lead to bad lives in others." P. 296.

The description of the latter has been already presented to the reader: of the men of bad lives, it is said,

"That they are many we do not presume to assert, neither are we justified in assuming, because two or three such have fallen under our own observation, that the same has happened to each of our readers." P. 296.

"Of those ministers who are *indifferent* to the duties of their office, we shall say but little. Their number may or may not be considerable, for we can speak only to our own observation, not to that of other men...they may best be described by their negative qualities"....P. 298.

"Next come the *quietists*. These differ from the last, inasmuch as they are not totally inactive, but take a part. Whatever they do, however, is directed to one end,—that of repelling attention, moderating zeal, and controuling inquiry...these

are enemies of every scheme of improvement...are friends to no scheme of improvement"....P. 299.

"But the Church, we apprehend, has far more active enemies within her bosom...men who are active opposers of what is good. We are at a loss by what name to distinguish them, but a name of some kind they ought to have...To the opponents of what is good, we also would apply a title, but we must travel for it to Belgium, and appropriating a term well known to every one who is versed in continental politics, we would call them 'extinguishers.' They may be divided into two classes, as the opposers of sound doctrine, and the opposers of benevolent and useful undertakings." P. 300.

"First, then, of the opposers of sound doctrine. These persons display great hostility to the distinguishing doctrines of the Gospel...any form of doctrine which dwells much upon the peculiar truths of Christianity, and brings them out in a prominent manner, is sufficient to call forth their indignation and aversion...we allege, that any form of doctrine offends them, provided much be said of the Gospel, and much zeal be displayed in teaching it. There will be a day of judgment, when the bad will be punished and the good rewarded. Go two steps beyond this, and that, we allege, offends them."

"But though this class of extinguishers so resolutely oppose evangelical teaching, and no doubt have by nature a strong antipathy to it, yet it is often when the necessity of good works is most earnestly insisted on, that the greatest dissatisfaction is excited. Nothing is so hateful to these extinguishers, as the *legal* teaching of a faithful minister." P. 301.

"Besides the opposers of sound doctrine, there are extinguishers of another sort, the opposers of many benevolent and useful institutions and undertakings...The spirit of an extinguisher is in nothing so conspicuous, as in opposition to these very societies. In the first instance they decline all concern in them. They will not join in promoting the good work...But the spirit shews itself not only in segregation, but in opposition. Against one society in particular, this opposition has directed itself with the most furious animosity....Against the Bible Society there are men who have employed all the artifices of malignant folly, and exhausted all the resources of calumny and deception." P. 302, 303.

"In their eagerness too to detract from the merits of a Society which circulates the Scriptures, the extinguishers have

most indiscreetly and heretically detracted from the merits of the Scriptures themselves. This is a crying sin. Shall we call it schism? Shall we call it popery? Shall we not rather call it infidelity?"

"This refers only to the ultra-extinguishers; but take the whole party together, and few will be found to have correct and orthodox views of the authority and value of the holy Scriptures"...

"They have set up the interests of the establishment as something different from the interests of religion, and as something claiming a priority of consideration and importance...They have set up the mitre above the cross"...

"They have lent themselves to becoming libellers"...P. 304.

"We proceed to observe, that there are two classes of enemies to true religion, who are generally conceived to be directly opposed to each other, but who in fact have many points of resemblance. One of these two classes is to be found within, the other out of the Church.

"The two parties have one mark in common, that of entertaining very low and very unworthy views of the Christian religion. But this common characteristic has two different ways of shewing itself. The former party, as we before expressed ourselves, place the mitre above the cross: the latter avowedly reject the peculiar doctrines of Christianity, and trample both upon cross and mitre...The reason of all which is, that the former having assumed the functions of the ministry as a profession, have an interest in the cause of the establishment, without having an interest in the cause of religion: while the latter, having engaged themselves by no such tie, have as little interest in one as the other."

"Both parties display much of the spirit of Socinus, though one only bear his name. Both shew a great anxiety to gain proselytes from other sects of Christians, but very little to gain converts for Christianity. Here, perhaps, is the most striking point of resemblance of any," P. 306.

"They have also another point of resemblance, both are inclined to faction, but in different ways. The former profess, indeed, a blind attachment to government, which evidently is no other than that of interest, and which would soon betray its insincerity, in time of disorder by neutrality, in time of revolution by desertion. But at the same time, they scowl upon the sincere and rational friends of the constituted authorities, as suspicious characters, unless they go to the same extent of

glamorous and obtrusive loyalty with themselves; while they openly denounce the moderate and discriminative, as traitors and enemies to the state—which is the true spirit of faction..."

"Furthermore, the two classes agree in a common feeling of hostility to the teachers of true religion, as well as of hatred to their doctrines"...P. 307.

"Thus, it appears, that between the two classes there are various points of agreement, though modified by circumstances: and we appear to ourselves to trace the spirit of the *αποστασις ἀριστοδου* in both...To us the likeness appears striking...There is a close resemblance between the Socinian Dissenter, and the Socinian high Churchman. And now, perhaps, we have said enough to displease all classes and parties. We care not: we must write as we think and feel." P. 308.

It is painful to observe, that gentlemen, that gentlemen of education, that gentlemen professing Christianity, and undertaking to guide and direct the judgment of Christian readers, should have the hardihood to say, that they "care not," when they "have said enough to displease all classes and parties," although it should be remembered, that one party is exempted from all participation of their censure. And it is in necessity forsooth, that these gentlemen seek the palliation and excuse of their reckless effrontery, of their intemperate revilings, and their wanton provocations. But is it, indeed, necessary for the public or the private good, that they should write at all? Is it necessary that they or any other persons should write as they "think and feel," without putting their thoughts and feelings under the restraint and controul of Christian rules and Christian influences? The connexion between thinking and feeling is commonly precarious and uncertain: strength of feeling debilitates the vigour of thought; and when feeling is suffered to predominate, its power should be exercised with respect to the feelings of other men. It would be an insult to the reader to offer a single comment upon the British Reviewer's description of the

present state and character of the Clergy, or even to draw his attention to any of its grosser exaggerations. To extract his words is a sufficient judgment upon his temper and discretion. But how melancholy is the reflexion, that there is in the world, even in what is called *the religious world*, a spirit of uncharitableness, which can take pleasure in the nauseating repetition of the most calumnious reports concerning the Clergy; which can countenance the publication in which they are periodically circulated, and which writers, calling themselves emphatically and *κατ' ἐξοχήν* British Reviewers, and London Critical Journalists, find it worth their while to gratify and indulge. There is a portion of the community who give their time to reading, without any care of thinking upon what they read, and whose credulity nothing can offend, if their feelings are but called into action: and with them every thing is resolved into feeling. It is to readers of this description that the British Review is peculiarly adapted: the alleged tyranny of the Bishops, and the reputed zeal of the Clergy to extinguish the light of knowledge, and the easy appropriation of a few names and titles of invidious distinction, form a new thesis of conversation at the various coteries in which religious subjects are discussed with little meekness and charity, with less knowledge and discretion, and in which religious passions are more frequently excited, than religious principles are confirmed. The British Reviewer attests the fact, that there is a fashion of *religious gossiping*, and well he deserves the praise of endeavouring to expose and suppress it, in one part of a late article on the Antinomian secession, and in a more recent account of Mrs. H. More's excellent, though attenuated remarks on the same topic. But with what wisdom is it that men heap fuel on the fire which they are

ostensibly labouring to extinguish? that they condemn the religious gossip, while they are willing purveyors to his taste and appetite? or that they direct him to search out the evils which are lurking in his own constitution, at the same time that they distract his attention by an exhibition of the diseases and disorders of other men?

This practice is not unusual in the British Review. In the article under discussion, much is said, and justly said, of the exigencies of the times, and of the importance and necessity of high character and conduct in the Clergy, to conciliate the affections of the people. It is said also:

"If there be any tie between the government and the mass of the community through the medium of the Church, the parochial Clergy, in a great measure, constitute that tie. And in what does its strength consist? It consists in here and there an eminently good curate or incumbent, scattered over the face of the country"., P. 314.

Now why does not the British Reviewer manfully speak out, and unequivocally declare his sentiments? To take no higher view of the question, is it in his judgment desirable, as a matter of policy, that this tie should be strengthened, or that it should be dissolved at once and for ever? If his opinion is to be collected from his conduct, his answer is decisive, that the tie should be dissolved: it is not possible that it should be strengthened, as far as his influence is concerned, when he teaches the public that there is only "here and there an eminently good curate or incumbent;" and that in other places may be found, *Socinian high churchmen, libellers, traitors in the disguise of clamorous and obtrusive loyalty, men who have an interest in the cause of the establishment, without having an interest for religion, men who place the mitre above the cross, enemies to every scheme of improvement, extinguishers, quiet-*

ists, the indifferent, and men of bad lives. Is it possible that the imputation of names and characters such as these, should not alienate the affections of the people from the Clergy, or that they should strengthen the tie which subsists by their means, between the people and the government? If the imputation had been just in any, or even in many instances, would not a wise man, and a lover of peace and unity, have spoken on the subject with sorrow, with compassion, and with fear? Might not a skilful and experienced hand have aimed the shaft at the guilty without wounding the innocent? And might not the people have been led to deplore the prevalence of ministerial unworthiness and unconcern, without being exasperated, even to hatred, of the Clergy in general?

The natural tendency of this indiscriminate censure, is to weaken and destroy the unity of the spirit in the bond of peace. In furtherance of the same work, a new and original view is taken of the nature of schism, a view which no man could have taken who had the most distant conceptions of the order and unity of the Church as a society, constituted by Christ himself, and placed under an administration of divine institution and appointment. But when meekness and gentleness are practically discarded, it is easy to forget that the spirit of division is the spirit of a carnal mind. In the estimate of the British Reviewer, there is, under certain circumstances, a schism in communion with the Church of England: it is also a part, and a part only, of that Church which constitutes "*the true Church*."

"If to go where the divine attributes of justice and mercy are alike disparaged; if to sit in a congregation where the all-sufficient efficacy of a Saviour's blood, and the converting and regenerating influences of a divine Comforter are denied; if to be a listener where the orthodox principles of the Church of England are curtailed,

corrupted, or disowned; if to do this be a departure from the body and from the doctrine of the Church, then is it an act of schism to sit under the pulpit of these extinguishers." P. 302.

"They perceive not that they themselves are the true schismatics, who are labouring to disturb this harmony and prevent this union; the word 'schism' (they must pardon our informing them of what they seem either not to know or to have forgotten) is derived from a Greek word which signifies division. Let the extinguishers then judge for themselves; Who are the true schismatics? The advocates of friendly union and co-operation, or the opponents? The promoters of harmony, or the disturbers? Those who would heal, or those who would perpetuate divisions? The friends of the Bible Society, or the enemies?" P. 303.

"We explicitly maintain, that the Church of England, if it be any thing, is what it was at first; and that the men who so hold the doctrines of our faith, as they were then promulgated, constitute that Church: it matters little whether their number be great or small. They are the true Church. All who oppose them are schismatics; all who have renounced them are apostates." P. 310.

These observations on the conduct of the British Reviewer, in respect of the English Clergy, have been lengthened beyond the original intention, and must now draw to a conclusion, without any remarks upon the fallacies and assumptions contained in the last extracts. It is hoped, that something has been done to make the public acquainted with the temper and talent of the British Reviewer, the confidence with which he speaks of others, and the reliance which is due to his assertions: and long, very long may it be, before it is necessary to call the reader's attention to an article conceived in so much ignorance, and published with so much temerity. For his own credit, and for the public good, it behoves the British Reviewer not only to improve his style and compress his argument; not only to abate the problematical authority of his official "WE," and to speak more respectfully of men of as sound discretion and as up-

right intentions as himself; but to discuss the merits of his favourite institutions without reflecting upon the motives of those who approve them not; to read, and learn, and study, before he judges; to think before he writes; and to revise before he prints and publishes. Of ecclesiastical law and ecclesiastical polity, of the tendencies of the Calvinistic doctrine and of the causes of the Antinomian secession, the subjects on which he is very prone to expatiate, it is charity to hope that he knows nothing, and it will be prudent in him to write no more. Let him be occupied with exposing the vanity of religious gossiping, the frivolities of Strawberry Hill, and the sceptical insinuations of Hazlitt, who reads and publishes lectures upon poets and poetry. These are topics on which the British Reviewer may be usefully

employed; and they may be agitated without defaming the guiltless, or exciting the bad passions of the credulous and unreflecting. If the British Church and Clergy cannot survive the assaults of the British Review, they deserve to fall: but in the present disordered state of civil and ecclesiastical order, of moral principle and religious belief, men who will not think for themselves, who will read and believe all which they read, need not to be misled into mutual suspicion, into distrust of authority, into a jealousy of arbitrary and unconstitutional enactments of law for evil purposes, into an angry combination, or a more angry independence; but to be instructed and confirmed in necessary truth, in virtuous habits, in universal good-will and kind affections one towards another.

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

At the last monthly meeting of the Society, a Committee was appointed to consider what measures it may be advisable to adopt with a view to counteract the effects of the blasphemous and infidel tracts which are circulating at the present moment among the lower orders of society. The Committee were desired to call a Special Meeting to receive their Report, and Monday, November 29, has been fixed upon for the purpose. We wish that it was in our power to defer the publication of this number to a time which would enable us to report the proceedings of that meeting; but for the present we must content ourselves with expressing a confident expectation, that the Society will not be found wanting either to the public or to itself. The feelings unequivocally manifested at the last General Board authorize us to believe, that

great exertions will be made to meet the dangers of the present crisis; and that the Society will be found fully adequate to the discharge of the duties which it has undertaken, and fully worthy of the confidence which it has long enjoyed.

DIOCESAN AND DISTRICT COMMITTEES.

Exeter Diocesan Committee.

ON Thursday, Oct. 21, an excellent Sermon, on behalf of this Society, was preached at the Cathedral of Exeter, by the Rev. Subdean Fisher, from St. Matthew, chap. xi. ver. 5. "And the poor have the Gospel preached to them."—The children who are educated in the different Charity Schools in Exeter and its neighbourhood, in connection with the established church, to the number of about 1500, formed part of the immense congregation, and sang the Old Hundredth Psalm, and Handel's grand Chorus, "Hallelujah, for the

Lord God Omnipotent reigneth," in a very correct manner, accompanied by the organ, kettle drums, and trumpets, which produced a most sublime and solemn effect, and highly delighted all present. The collection at the doors amounted to 112*l.* 17*s.*

At the conclusion of divine service, the annual meeting of subscribers and friends to the Society was held at the Guildhall—the Lord Bishop in the chair. His Lordship, having implored the divine blessing, read the following Report:—

"The Third Annual Report of the Exeter Diocesan Committee of the Society for Promoting Christian Knowledge."

"Although the Report to which your Committee have to call your attention is sufficiently cheering in regard to the success of their own exertions, yet is the religious horizon of the times in general so gloomy and threatening in its appearance, that it scarcely seems possible for them to present their Report without at the same time pointing out a few of those signs, and urging the superior incentives which thence arise for an increased diligence and zeal in the great and glorious work of our Society.

"When last they met you, and indeed for many years antecedent, the errors which the friends of pure and undefiled religion had to contend with, were such as might, strictly speaking, be called religious errors; even the very worst of them, viz. Socinianism acknowledged a superintending Providence and a future state of rewards and punishments: but on the others, less corrupt than this, although truth must recognise the stamp of Antinomianism to a greater or less degree, and we should be stimulated thereby to a greater earnestness in 'contending for the faith once delivered to the saints,' yet charity would bid us hope, at least, that the foundations of Christianity were in no danger of being undermined by them: and that though schism and divisions might rend the sacred body of Christ, yet the vitals at least were safe. But the case is now far different. In addition to those evils we have to strive against one greater and more powerful than the united force of all the others, one which it was hoped had long ago been laid to sleep in this country by the Heavens' exertions of those great champions who fought the good fight of faith in the last century. We have now to restore not only the power, but even the form of godliness. Infidelity has again arisen with its

accustomed attendants, disorder and immorality—and having, by degrees, lost all shame of shewing its deformed appearance, at length walks unblushingly through the land, marking its track by an increase of moral and religious apostacy. Ridicule, which, in all ages, has been its favourite and most successful weapon, is now again had recourse to, and we have reason to fear, gains for it an entry into breasts, which would be closed against the more complicated acts of sophistry and reasoning. And though the low vulgarity which characterizes these blasphemous effusions, may deserve only contempt and indignation, yet, our feelings must not rest there, but considering that their aim is to depreciate every thing that 'is lovely and of good report' amongst us, we should labour the more earnestly to circulate, together with the Scriptures themselves, such sound and scriptural tracts as will best convince the unwary and ignorant that ridicule is not the test of truth in any case, and least of all so in religious matters: and that even if Christianity had not been proved to be true by all the evidence that reason and candour can require, yet, as it has never been proved to be false, there can be but little doubt which is the safest mode of acting, especially when the fate of the infidel and scorner is taken into the consideration.

"With evils of such fearful magnitude before them, no less than those which must attend the eradication of the religious principle out of the country, your Committee venture to call, with more than usual seriousness, upon all the friends of our pure and apostolical church, to support a Society, whose object is to promote not only Christian knowledge, but Christian morality, by the most efficacious of all means, the circulation of the Holy Scriptures, accompanied with such sound commentaries and helps to the better understanding them, as will best, under the divine blessing, make those who read them wise unto salvation. For it will scarcely be denied, that to make the reading the Scriptures profitable, they must, at the same time, be understood; and members of the established church, at least, can never be at a loss where to look for the necessary assistance, as long as our Society enables them to give with the Bible, which may well be compared to the sun, the Prayer Book, and other excellent Tracts, in which, as in the rainbow, its various beauties are reflected.

"Your Committee, therefore, trust that with such instruments of good in their power, all who wish well to the cause of true religion, that jewel, whose safest

casket is the National Church, will make an exertion proportionate to the talents they enjoy, and they cannot deem it presumptuous in themselves to say, that by so doing, they will take the best means, aided by Divine grace, not only of banishing profaneness and infidelity out of the land, but of preventing that dreadful confusion which is to be feared from those many causeless divisions which weaken and disturb the peace of the Church; and of bringing about, in the place thereof, such a godly union and concord,—‘that as there is but one body, and one spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all: so we may henceforth be all of one heart and one soul, united in one holy bond of truth and peace, of faith and charity.’”

The Report also stated, that the number of books issued from the Depository, since the last annual meeting, amounts to—Bibles, 651; Testaments and Psalters, 1712; Common Prayer books, 2121; bound books and Tracts, 13,675: total 18,159. Of which were issued gratuitously, or to be re-sold at one-third of the Society's price—Bibles, 85; Testaments and Psalters, 98; Common Prayer books, 245; bound books and tracts, 1284: total 1712.—In the last year 13 new members have been admitted to the parent society, and 41 to the local fund.

Lewes Deanery Committee.

At the Anniversary Meeting held at Brighthelmston, Sept. 28th, 1819,

It was resolved,—That a Report, from which the following extracts are made, should be circulated for the information of the Subscribers :

“The Committee have great satisfaction in being enabled to commence another Annual Report with offering their congratulations to the friends of the National Church on the continued success of their exertions.

Since the first formation of the Committee, the number of subscribers has been gradually increasing. One member only has been lost to it, and that during the last year, by death. There are now ninety-five annual Subscribers, and the fullest persuasion is entertained that as the beneficial effects of its operations be-

come every year still more extensively known and practically felt throughout the Deanery, the funds of the Institution will continue to be progressively augmented.

The income of the last year has been expended in purchases from the Society for Promoting Christian Knowledge for distribution in the Deanery, 190 bibles, 189 testaments, 467 common prayer-books, 63 psalters, and of the other books and tracts in the list of the Society, 360 bound volumes, and 7360 half-bound, and unbound copies. To all the Members of the National Church who regard the interests, temporal and eternal, of the poor, and who delight to see them, unassuaged by novelties, still treading in her paths of peace, it must be highly gratifying to be informed that through the instrumentality of this Committee, 340 bibles, 466 testaments, 1104 common prayer-books, 334 psalters, 1025 bound volumes, and 14,111 half-bound and unbound, books and tracts of the Society have within the period of the last two years been distributed through the District. They will delight to consider the effect which may reasonably be expected from so general a dispersion of nearly twenty thousand books and tracts, in aid of Ministerial labours; silently informing and improving the minds of thousands of their neighbours; and gradually instilling into their hearts, in hours of leisure, and silent meditation, the sound principles of piety and virtue which are derived from genuine Christianity. Nor will it be without a degree, however subordinate, of gratification that they will contemplate the use of such an Institution in leading insensibly even the most uninformed to appreciate aright the blessings of a settled Ministry, and a National Church: to regard with thankfulness the prospective benevolence of the Divine Author of our Faith in the institution of a separate Order of men to be the Conservators and Expounders of his Gospel; and to acknowledge the value of that protection which is afforded to the Faith by earthly rulers against the open attacks of infidelity and blasphemy from without, and the insidious underminings of false doctrine and disunion within.

“Among all the various means which have of late years been adopted under the sanction of the Government and with the approbation of the wise and good, to disseminate Christian knowledge, and promote Christian practice through the land, none have a higher claim to praise, than the formation of NATIONAL SCHOOLS for the Education of the Infant Poor in the Principles of the Established Church, in which the children of the State may at

an age the most susceptible of good impressions imbibe with the very elements of human knowledge the pure unadulterated truths of the Gospel, and form an early and durable attachment to the Institutions of their country. Impressed with this conviction it has ever been the wish of the Committee to aid the pious endeavours of those who are engaged in forming or watching over the rising fortunes of such Establishments. To the Trustees of such Schools, whether Subscribers or not, their stores are always open, and their books offered at the lowest reduction of charge: and they are moreover ever willing to grant, on their formation, gratuitous supplies of books to the utmost of their power. In this spirit the Committee have during the last twelve months made to the three National Schools which have been established within that period in the Deanery, viz. at **SMOREHAM**, for boys, at **HENFIELD**, for girls, and at **ROTTINGDEAN**, for children of each sex, seasonable presents of elementary books; distributing among them, in proportion to the exigency of each respective Establishment, 2172 copies. To the same Schools, and to some others which had been before formed at **CUCKFIELD**, **NEWHAVEN**, **SEAFORD**, and **BRIGHTHELMSTON**, they have granted 126 volumes in prayer-books and New Testaments.

"The Committee hear with lively satisfaction that other National Schools are springing up within the Deanery; and they trust that the bounty of the inhabitants and sojourners in the District will supply them with the means of continuing and even increasing their aid to these excellent Schools of piety and Christian morality, these best nurseries of true patriotism, civil order, and religious unity and peace.

"It will be seen by the subjoined statement of the Annual Account that the Committee, rather than disappoint any of the Subscribers, have in meeting their wishes somewhat exceeded the Annual Receipts; and that there is consequently this year, for the first time, a balance against the Institution. But if the value of the stock in hand be taken into account, the balance is restored in favour of the Committee. It must however be obvious that if their finances be not replenished by new benefactions and subscriptions, the Committee will be under the necessity of narrowing in future the extent of their issues, and putting in force, to the inconvenience of many of their most zealous, active, and beneficent members, those restrictive clauses of their original regulations which were enacted to provide for such an emergency.

"Hitherto their restriction has been applied only to the issue of their **PAROCHIAL LENDING LIBRARIES**. In order to encourage the Parochial Clergy to take charge of the circulation among their parishioners, of this valuable and large assortment of the Society's books and tracts, the best adapted to the edification of the less informed members of the community, the Committee had thought it right to limit the charge for the thirty volumes, neatly bound, lettered and numbered, to two guineas; and with a view to such eventual application of them, not to require of those members who might wish to possess them for their own use, more than three guineas; but as the same books, if purchased of the trade, could not be had for less than six guineas, if indeed for that sum, the Committee have seen that indiscriminate grants of the Parochial Lending Libraries on either of the above-mentioned terms would detract greatly from their power of affording bibles, and prayer-books on their usual reduction of price.

"The Committee hope to be empowered to afford every year more and more sets of their Lending Library, until every parish within the Deanery be supplied with at least one copy; and they beg that it may be generally understood that among simultaneous applications for them, a preference will be always given to those which are made in favour of the most populous parishes, and recommended by the greatest number of Subscribers.

"P.S. The Committee have, for the sake of perspicuity, reserved for a separate consideration the most important event of the past year, the formation of a District Committee in the Deanery, in aid of the **INCORPORATED SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS**. This new Committee, sanctioned in the first instance and recommended by the Lord Bishop of the Diocese, has on the suggestion of the Corporate Society, formed itself upon the model of the Committee of the **SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE**; having sought and happily obtained the protection of the same President, and Vice-Presidents, and having formed arrangements for its being conducted, as far as circumstances will admit, by the same officers. It will moreover meet at the same times and places, and make simultaneous Reports. May the Committee give utterance to their sanguine wishes, that it may also be favoured with co-extensive patronage and support! The two Societies were indeed originally one and the same; but soon separated, in order that they might pursue their kindred objects with undivided attention and more

certain effect: the one as a chartered corporation in our settlements abroad; the other as not needing any chartered rights, with more freedom among our own countrymen at home. And they have since been divided, rather in name, than in object. The design of each has uniformly been to propagate the Gospel, wherever it was altogether unknown, and to promote Christian knowledge, and Christian morality, wherever the Gospel was but imperfectly understood, or not duly regarded. And for a considerable period the views of each Society were carried into execution by the aid and exertions of the same subscribing Members. The Society which sought the removal of that total ignorance of divine truth under which the nations of our Foreign possessions laboured, have, during 120 years, maintained their high career, with varying fortune, but with unvaried zeal, where alone it could be maintained with safety and with effect, among our American Colonies, heretofore the only Foreign possessions of the Crown, in which her Churches, Schools, and Missionary Ministers could at the same time enjoy Civil protection and Episcopal superintendence and support. The Sister Institution, which, in concurrence with our Parochial Clergy, provided for the spiritual wants of our fellow subjects at home, has pursued its noiseless tenor through all those parts of our Island which sought its aid, gladdening, refreshing and enriching every village through which its bounty was made to flow. The progress of events has since called for new and increased exertions from all the friends of the National Church and its pure doctrines. And it is by a remarkable and felicitous coincidence that both the Societies have nearly at the same time found safe and practicable means of enlarging the sphere of their operations. The one, taking advantage of the improved state of education among the lower orders of society, has been solicitous to convey its sacred stores into all the interior recesses of the kingdom; and has effected it by the assistance of District Committees: having thereby increased, within the period of ten years, the number of its Subscribing Members from three to thirteen thousand; and having enlarged its expenditure in bibles, prayer-books and approved religious tracts, &c. from thirteen to sixty thousand pounds a year. The other Society availing itself of the opportunity afforded to it by the consolidation of the British empire in India and the establishment of an Episcopal jurisdiction in the Asiatic Presidencies, is desirous of extending its Missionary labours to the East, and

REMEMBRANCE, No. 12.

of laying, preparatory thereto, the foundation of a Mission college in Calcutta. An appeal has consequently, under the sanction of the highest authorities, been recently made to the public with this fresh claim on its beneficence. The Incorporated Society, which (it scarcely needs to be observed) consists, by charter, of the highest Dignitaries in our Church, and the learned Professors of our Universities, and, by election, of many of the most exalted functionaries of the State, has come forward, as far as its charter would admit, to welcome all Subscribers of one guinea per annum to a participation in its labours, as associated Members: and has moreover suggested the expediency of adopting the same plan of District Committees in order to make its wants and its views more generally known throughout the kingdom; in the confident expectation, that wherever its objects are known, their utility will be duly appreciated; and that those benevolent Christians in particular who witness the benefits derived to our own community by the promotion of Christian knowledge, will be disposed, each according to his power, to extend the same blessings to Foreign parts: first to people who enjoying the protection of British Laws, yet lie in Heathenish darkness in regard to religious truth: and eventually to the nations surrounding our distant possessions, who though heirs with us, through the all-atoning merits of Christ's passion, of a blessed immortality, remain yet uncertain of a future state: in prosperity, living in the vanity of their own unregulated hearts; in adversity, toiling on, almost without hope, through the valley of the shadow of death.

"The Lewes Deanery Committee of the Society for Promoting Christian Knowledge was among the first to obey the call of the Society and the Government. The measure was first proposed at the general Meeting in Lewes in April, received with marked approbation, and referred to the Select Committee to arrange the detail. On the recommendation of that Committee it was submitted to the next General Meeting, which was held at Cuckfield in July; and the subjoined Resolutions, to which the Committee refer those Members of the present General Meeting who may not yet have taken part with them, were unanimously adopted, and a subscription immediately commenced.

"The Committee are unwilling to conclude this part of their Report without requesting the general concurrence of the Anniversary Meeting in this important measure; and they fully trust, that after

this day, a considerable increase of benefactions and subscriptions will appear on the books left for that purpose at the Union Bank in Brighthelmston, and the Old Bank at Lewes. They beg leave finally to observe, that the accounts of each Committee will be kept entirely distinct.

"By direction of the Committee,

"SAMUEL HOLLAND,
"ROBERT JAMES CARR, } Secretaries.
"HENRY PLIMLEY,
"J. H. BEAVER,

"PAYMENTS.

	£	s.	d.
"To the Society for Books...	145	19	5
For Allowances on Account of Books sold to Non-Subscribers	10	12	0½
For Do. on Account of Collections at Chapel, after expenses deducted,	8	14	11½
For Do. one-third of Annual Subscriptions in 1819....	33	19	0
Waggonage of Boxes, Packets, &c. from Bartlett's-buildings	2	16	4
Binding Family Bible, and Stamping Bound Books, ..	3	10	8½
Various Incidental Expenses, Letters, Parcels, Room Hire, &c. &c. &c.	4	15	0
Advertisements in Brighton Herald and Lewes Journal.	4	5	6
To Mr. SAWYER, for One Year's Rent of Depository Room	12	12	0
To Do. for One Year's Stipend, as Assistant Secretary	8	8	0
To Do. for Printing, &c. &c.	26	7	9
To Do. for Account Books, Stationery, &c. &c.	5	2	5
	£265	3	1½

"RECEIPTS.

"Balance of last Year's Account at the Audit, 1st October, 1818	6	15	5½
Collection after Anniversary Sermon, 1818.	41	12	5
Annual Subscription by 49 Members of the Society and the Committee	51	19	6
Do. by 46 Subscribers to the Committee only	49	17	6
On Account of Books sold at reduced Prices	95	8	5
	£243	13	3½

Ashborne District Committee.

A District Committee of the said Society, to be called "The Ashborne Dis-

trict Committee," has been formed, and the under-mentioned appointments made:—Sir Henry Fitz-Herbert, Bart. President; the Rev. George Buckston, Vice-President; John Beresford, Esq. Treasurer; and the Rev. Paul Belcher, Secretary.

Donations to the amount of £110, and annual subscriptions to the amount of £64, were immediately obtained for promoting the beneficial objects of the institution.

Society for the Propagation of the Gospel in Foreign Parts.

At a general meeting, held in St. Martyn's library, on the 9th of November, the Treasurer of this Society reported that the money which he had received since the late appeal to the public, amounted to 41,723*l*. The particulars are explained in the table which we subjoin. A donation of 500*l*. from the University of Oxford has been remitted since the meeting; and it is supposed that there are many parishes which have not yet made their collections.

It has been referred to a Committee, to consider and report the best means which can be adopted for extending the operations of the Society to the Cape of Good Hope; a situation which is rendered so peculiarly important by the colonies now establishing there, under the sanction of government.

A letter from Mr. Salt announces that the Arabic Bibles entrusted to him for distribution have been thankfully received by the Copts.

We give the sum total of the diocesan collections, and a few more extracts from the parochial subscriptions, and have now presented our readers with a list of all the sums which appear on the books of the Society, amounting to, or exceeding 10*l*. But it must be observed that the collections in the Dioceses of Bath and Wells, Exeter and Norwich, have been principally remitted in large sums by the local collectors; and the particulars, consequently, are not before us. From the Diocese of St. David's no returns have been received,

Total Amount of the Collections received from the different Dioceses, on account of the Society for the Propagation of the Gospel in Foreign Parts, up to the 4th day of November, 1819.

	£	s.	d.
Annual Subscriptions.....	317	10	0
Donations.....	992	11	0
Litchfield and Coventry....	2319	13	3½
Norwich.....	2890	11	4½
Exeter.....	1220	2	10½
London.....	6673	1	4½
Lincoln.....	3940	14	7
Bristol.....	1305	11	1½
Winchester.....	3466	10	5
St. Asaph.....	886	0	6
Worcester.....	1038	15	3
Chichester.....	778	8	10½
Ely.....	560	0	2½
Rochester.....	974	17	7½
Bath and Wells.....	1083	10	8½
Salisbury.....	1047	19	10½
Oxford.....	600	5	7
Hereford.....	492	16	3
York.....	3471	19	0
Gloucester.....	1280	9	4
Canterbury.....	1796	11	10½
Carlisle.....	277	15	10½
Peterborough.....	1587	1	6½
Bangor.....	245	13	2
Chester.....	2415	17	0½
Durham.....	819	13	3½
Landaff.....	188	13	5
Total....	£41723	1	5½

Parochial Collections.

Diocese of Canterbury.

Rainham..... £10

Diocese of York.

Doncaster..... £30
 Bishop Thorpe..... 41
 St. Peter's, Nottingham..... 14
 Mansfield..... 13
 Ackworth..... 15

Diocese of London.

Little Hedingham..... £13
 St. Martin, Ludgate..... 18

Diocese of Bangor.

Manfachaeth..... £15
 Beaumaris..... 16

Diocese of Bristol.

Loders..... £10
 St. Peter's, Dorchester..... 11

Diocese of Chester.

St. John's, Liverpool..... £13
 St. Thomas's, ditto..... 16
 St. Philip, ditto..... 44

Diocese of Chester.

St. Peter's, ditto..... 16
 Walton-le-Dale..... 10
 Richmond..... 16
 St. Peter's, Manchester..... 50
 Walloyoy..... 10
 Dalton..... 10
 Aldingham..... 11
 Bacup..... 14
 Ulverstone..... 21
 Cheetham..... 12
 St. John's, Chester..... 13
 St. Peter's, ditto..... 15
 Thelwall..... 13
 Chapel Kendal..... 11
 Toxteth..... 11
 Walton on the Hill..... 16
 Sandbach..... 11
 Kendal..... 12

Diocese of Chichester.

St. James's Chapel, Brighton..... £42
 Brighton..... 17

Diocese of Durham.

Gateshead..... £12
 Bolam..... 11
 Bishop Wearmouth..... 32
 Newburn..... 24

Diocese of Gloucester.

St. Nicholas, Gloucester..... £14
 Northleach (additional)..... 10

Diocese of Hereford.

Brosely..... £13

Diocese of Landaff.

Newport..... £13
 Margam..... 16
 Chepstow..... 13

Diocese of Lichfield and Coventry.

Uffington..... £11
 Yoxhall..... 10
 King's Bromley..... 16
 Barton Needwood..... 25
 Drayton-in-Hall..... 12
 Paltingham..... 10
 St. Julian's Salop..... 21
 Whittington..... 40

Diocese of Lincoln.

Swineshead..... £10
 Frampton..... 10
 High-Wycomb..... 52
 St. Mary's, Leicester..... 21
 Castle Donington..... 17
 Lutterworth..... 12
 Claybrook..... 13
 Gosberton..... 13
 Sibsey..... 12
 Danstable..... 12

Diocese of Oxford.

St. Giles's, Oxon..... £19
 Banbury..... 16
 Cropredy..... 15

<i>Diocese of Peterborough.</i>	
Cathedral	£49
<i>Diocese of Rochester.</i>	
Chislehurst	£15
Hadlow	10
Tunbridge	24
<i>Diocese of Salisbury.</i>	
Steeple Ashton	£34
Close, Salisbury	50
Purton	13
<i>Diocese of Winchester.</i>	
Epsoth	£30
Laumbeth	38

<i>Diocese of Winchester.</i>	
South Lambeth	22
Stockwell	42
Kennington	11
Droxford	10
Gosport Chapel	21
Wickham	13
Kingston on Thames	26
St. Nicholas, Guildford	39
Farham	12
Ringwood	14
<i>Diocese of Worcester.</i>	
Offenham	£10

MISCELLANEOUS INTELLIGENCE.

ECCLESIASTICAL PREFERMENTS.

The rev. Dr. Saarin, dean of Derry, appointed bishop of Dromore.

Rev. H. J. Maddock, M.A. to the perpetual curacy of Trinity church, Huddersfield.

Rev. C. Chew, B. A. late minister of Slaithwaite, Huddersfield, to the vicarage of Lockington, Leicestershire.

Rev. E. Player, curate of St. James's, Bath, appointed chaplain to the Bath hospital.

Rev. W. Prosser, to the perpetual curacy of Chadley, Worcestershire.

Rev. W. T. Henbury, B. A. to the chaplainship of the Marshalsea.

Rev. Samuel Redhead, of Orton, to the perpetual curacy of Haworth.

Rev. W. Mansell, B. A. of Trinity college, to the vicarage of Sandhurst.

Rev. Richard Midgley, to the rectory of Bletchley, Bucks.

Rev. H. J. Maddock, A. M. to the perpetual curacy of Trinity church, in Huddersfield, a church lately erected at the sole expence of B. H. Allen, Esq. of Greenhead, near Huddersfield.

Rev. C. Beresford, M. A. of St. John's college, Cambridge, to the living of St. Andrew's, Holborn; patroness, the duchess of Buccleugh.

Rev. Frederick Tremonger, prebendary of Winchester, has been instituted to the vicarage of Wetherwell, near Andover.

Rev. Mr. Dillon, chaplain to the archbishop of Canterbury, to the vicarage of Rochdale.

Rev. Hugh Price, A. M. under master of Bangor school, to the rectory of Llangelyn, vacant by the death of the rev. R. Evans.

The rev. Edward Meredith, to the headmastership of Newport Grammar School, Shropshire.

The rev. Richard Midgley, to the rectory of Midgley, Kent.

The rev. F. C. Blackstone, LL.B. to the rectory of Worting, Hants; patron H. B. Wither, Esq. of Mangdown.

UNIVERSITY INTELLIGENCE.

OXFORD, October 31.—On Thursday evening last his Royal Highness Prince Leopold of Saxe Cobourg, with his attendants, arrived in this city. A convocation was holden on Thursday, at which it was determined to confer on him the degree of doctor of civil law, by diploma, which degree was presented to him at Earl Harcourt's, early on Friday morning, by the vice-chancellor and proctors. At eleven o'clock on the same day, his Royal Highness proceeded to the theatre. On the Prince's entrance, he was saluted by the acclamations of upwards of three thousand persons, who were anxiously waiting for his appearance. The vice-chancellor opened the convocation, and Dr. Phillimore, regius professor of civil law, in an elegant Latin oration, presented the three attendants of the Prince to the vice-chancellor and proctors, to be admitted to the honorary degrees of doctor in civil law, which degrees were then conferred.

On Wednesday last the following degrees were conferred: Masters of Arts—Rev. James Crosse, of Alban hall; rev. Christopher Robinson, of Lincoln college; rev. Thomas Hinxman Gale, of Exeter college; rev. Hugh Jones, scholar of Jesus college; Owen Owen, scholar of Jesus college; Henry Larkins, of University college, vinerian scholar; Henry Jenkins, fellow of Oriel college. Bachelors of Arts—John Vaux Moore, of Exeter college; Walter Augustus Shirley, fellow of New college; Chas. Douglas Beckford, Brasenose college; Thomas Wyatt, of Trinity

college; William Ponsford, of Trinity college; Chas. Wheeler, of Christ church.

November 6.—In a full convocation on the 28th ult. the university seal was affixed to a dutiful and loyal address to his Royal Highness the Prince Regent on the present state of the country.

His Royal Highness having appointed the Earl of Guildford to be chancellor of the university in the Ionian Islands, it was in the same convocation resolved, in acknowledgment of his lordship's zeal in the promotion of Greek literature, and as a testimony of the interest which the university takes in the success of the institution, to confer upon his lordship the degree of doctor in civil law. With the same view it was also resolved to present to the library of the Ionian university, all such books printed at the Clarendon press as are likely to be useful in the general design of the institution. It was, at the same time, resolved to confer the degree of D.D. on the hon. and rev. T. J. Twisleton, archdeacon of Colombo, in the Island of Ceylon.

November 20.—Thursday last, the following degrees were conferred: Masters of Arts—The right hon. Lord Clifton, Christ church; the rev. William Briggs, Queen's college; the rev. Henry Gordon, Merton college; the rev. Charles Spencer Stanhope, Christ church. Bachelors of Arts—James Buchanan, Esq. Brasenose college; Richard Rowland Bloxam, Worcester college; Henry Gipp, scholar of Worcester college; Joel Broadhurst, Wadham college; Samuel Wright, St. John's college; Henry Benwell, Merton college; Charles Barton and Thomas Gronow, Brasenose college; Wm. Grove, Oriel college; James Chapman, Christ church.

CAMBRIDGE, November 6.—Among the various improvements in this university during the preceding vacation, is the embellishment of Clare hall. This spacious room, entirely pannelled with beautiful oak, had been most unaccountably painted over in the early part of last century. But it is now restored to its original state, by the application of a chemical composition, and the paint taken off by a process at once curious and difficult. The hall now corresponds with the library, the combination room, and chapel belonging to this college, which, for the chasteness of their design, and elegance of decoration, equal any thing of the kind here. The same process, it is understood, is to be applied to restoring some parts of the splendid wainscoting in Winchester cathedral.

November 8.—The following gentlemen of this university were ordained at Ely, on Sunday se'nnight: Priest.—David Bowker Wells, B.A. Christ college. Deacons.—

Henry Venn, B.A. fellow of Queen's college; Temple Chevalier, B.A. fellow of Pembroke hall; Charles Hatch, B.A. fellow of King's college; James Alex Wood, B.A. Catherine hall; William H. Drage, B.A. Emmanuel college.

November 10.—At a full congregation, on Saturday last, a loyal address was voted by the senate to his Royal Highness the Prince Regent.

The Rev. J. Horseman, B.D. of Corpus Christi college, Oxford, was on the 10th instant admitted *ad eundem* of this university.

On Monday last the graduates of this university held their second public meeting, with a view to form a society for philosophical communication; when the Rev. W. Farish, B.D. Jacksonian professor, being called to the chair, Dr. E. D. Clarke brought up the report of the committee appointed to construct the regulations of the society. These regulations were then severally moved by the chairman, and passed. It was resolved that the society bear the name of the Cambridge Philosophical Society: and that it be instituted for the purpose of promoting scientific enquiries, and of facilitating the communication of facts connected with the advancement of philosophy. This society is to consist of a patron, a president, a vice-president, a treasurer, two secretaries, ordinary and honorary members. A council is also appointed, consisting of the above mentioned officers, and seven ordinary members. Immediately after the institution of the society, upwards of one hundred graduates of the university were admitted as members; and the officers, and council for the present year were elected.

The following gentlemen were on Wednesday last admitted to the undermentioned degrees: Honorary Masters of Arts—Hon. William Stuart, and Hon. George Villiers, St. John's college. Masters of Arts—Thomas Robyns, of Corpus Christi college; H. Wynne Jones, of Emmanuel college. Bachelors of Arts—Robt. Cobb, of Caius college; George Augustus Frederick Hart, of Christ college. Bachelor in Civil Law—William England, of St. John's college. Bachelor in Physic—Thomas Foster Barham, of Queen's college.

DEVONSHIRE.—A numerous meeting has been held at the hotel Exeter, the Lord Bishop of Exeter in the chair, to consider the expediency of establishing a Devon and Exeter Female Penitentiary. S. F. Milford, Esq. brought forward the measure in a speech of great animation, and was ably seconded by Samuel Kekewich, Esq. The Rev. John Marriott also

addressed the meeting, and excited the tenderest sympathy in favour of the unhappy objects of their solicitude.

Seven hundred and fifty pounds were immediately subscribed, exclusive of one hundred pounds annual subscriptions.

DORSETSHIRE.—It must give infinite pleasure to the friends of the Established Church, to witness the continued increase of the Sunday and Day Schools for the promoting the Education of the Poor in this county, according to Dr. Bell's system. The number of scholars under tuition, are 9,193, an increase this year of 1,116; the number of new Schools, during the same period, are 14, making in the whole 52. The Subscriptions of new Subscribers, nine in number, amount to 26*l.* 4*s.* Several new masters and mistresses are in a course of instruction, for opening additional Schools, which inspires the pleasing hope of seeing a School in almost every village in the county.

ESSEX.—The bishop of London, on Wednesday, October 27, consecrated the new burying ground at Southminster, Essex, after preaching a most impressive discourse to a numerous congregation, in aid of the National School of that town. His lordship took his text from the 6th chapter of the Ephesians, v. 4. "Fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."

HAMPSHIRE.—Died, the rev. Richard Turner, rector of Grateley in this county.

KENT.—Died, in his 82d year, the rev. John Kennedy, rector of Nettledale.

LANCASHIRE.—Died at Preston, the rev. J. Douglas, F.A.S. author of the *Nenia Britannica*, and various scientific and literary productions, formerly of St. Peter's College, Cambridge, vicar of Kenton, rector of Middleton, Sussex, and chaplain to His Royal Highness the Prince Regent.

NORTHAMPTONSHIRE.—A very large sum has been expended this year, in repairing and beautifying the Church of Fotheringhay, which gives sepulture to some of the race of the Plantagenets, and awakens the recollection of many events in history. The Church has been new-pewed with beautiful real wainscot; respect however has been had to whatever was venerable in the old fittings. The expensive improvements are made at the instance of the lord of the manor, a gentleman residing in Kent, who lately purchased Fotheringhay.

NOTTINGHAMSHIRE.—Died, at his father's house, the rev. Thomas Hallward, M.A. Fellow of Worcester College, Oxford, rector of Stanton in the Wolds;

Notts, chaplain to the Earl of Onslow, and eldest son of the rev. John Hallward, vicar of Assington, Suffolk.

SURREY.—Died, at Sidbury near Bridgenorth, at an advanced age, the rev. John Pursall, rector.

SUFFOLK.—Died, the rev. E. Stewart, late of Nead in this county.

Died, after a few minutes illness, the rev. Mr. Packard, rector of Middleton.

WARWICKSHIRE and BIRMINGHAM.—The "Radicals" of this town, anxious, we suppose, to follow the example set by some of their brethren in the north, mustered in Slaney Street, on Sunday morning last, and from thence proceeded in a body to Christ Church, where they took possession of a considerable portion of those seats which have hitherto been filled with men, who having learnt to "walk humbly with their God," consider Sunday as a day set apart by divine authority, for the more immediate worship of our Creator and Redeemer. Whether such were the motives which actuated the Radicals, who assembled on Sunday, or whether any secret object is to be attained by the devotees of Wooler and Carlile, mustering their array within the walls of the House of God, is a question which can at present furnish us with matter of speculative opinion only. The mild spirit of that Religion which we profess teaches us to hope (however faint from external appearances that hope may be) that the duties of religion were the object of their attendance, and that their hearts were prepared to confess their sins before God, to implore his pardon, and to receive that instruction which might at once shew the error of their ways, and administer consolation to the truly penitent sinner. If such were the feelings with which any amongst the Radicals repaired to Christ Church, an opportunity more congenial to their wishes could not have offered itself. The Reverend Minister, Mr. Spry, after the conclusion of the prayers, preached a most admirable Sermon, from a text so appropriate to the occasion, that (did we not know the contrary to be the fact) we should have supposed some "Radical" had apprized him of the intention of "the body" to present themselves at his Church, had made known to him their spiritual wants, and solicited his instruction and advice. The passage of Scripture selected for the text was from the first Epistle general of St. Peter, 2d chapter and 13th verse, "Submit yourselves to every ordinance of man for the Lord's sake." In discoursing upon this passage, the Rev. Gentleman shewed in a most impressive manner the necessity of obedience to the existing Government, as a precept deli-

vered by inspiration to the first converts to Christianity. He then forcibly set before his audience the dreadful punishment denounced hereafter upon all those who rebel against the lawful authorities—the danger both in this world and in the next to which they expose themselves, who follow after ignorant and designing men, who presumptuously stand forward to arraign the existing authorities as not lawfully constituted. He pointed out that the same divine authority which commanded us to Fear God, coupled therewith immediately this precept, Honour the King, and finally exhorted his audience to endeavour to pass through this life in the faith and fear of God, and to manifest the sincerity of that faith by a dutiful submission to the Laws and Government of their country.

We sincerely trust that there were amongst the Radicals many upon whom this discourse was not thrown away; we feel confident that there were some who felt its full force, who lamented that they should have ever been to others "the occasion of falling," and went out with a sincere determination to return no more to those with whom they had entered the Church, the fatal tendency of whose views had not, until then, been set before them.

There were some who exhibited the true radical spirit by sneers, and smiles, and other indecorous gestures during the service. We allude particularly to three persons at the east end of the Church, who were stated to have been distinguished at the head of the procession by white hats. Others, immediately on the conclusion of the Sermon, stood up, and put on their hats. It may be possible, that, in a few instances, this was the result of mere ignorance; but, in many, it was evidently intended as an insult to the Christian part of the congregation, and to show the courage with which radicals could brave the denunciations of that Divine wrath, against which they had been so lately warned. We despise this affectation of courage which they do not possess, as much as we abhor the dreadful spirit which incited them to that insulting demeanour in a place of religious worship. We shall, however, suggest to the consideration of the Churchwardens, should the insult be repeated, that it is their duty to bring the offenders to a propriety of behaviour by exemplary punishment, and that indecorous conduct in a Church may be brought under the jurisdiction of the Ecclesiastical Court.

Two facts well worthy of attention may be added to this statement: the first is, that one of the radicals has forsworn all further fellowship with the fraternity, and has taken his name from the list, in conse-

quence, as he himself says, of having for the first time heard the truth. The other, that the radicals have been plainly told by numbers of the poorer part of the congregation with whom they mixed; that had one of them attempted so much as to lift his finger against their Minister, they would have torn him to pieces.

WILTSHIRE.—The following gentlemen were ordained at Sarum on the 21st. ult.

Deacons:—Walter Long, St. John's College; E. Wilkins, B.A. and H. Hatch, B.A. Fellow of King's College; Owen Marden, D.C.L. and C. Payne, LL.B. of Trinity-Hall, Cambridge.

Priests:—H. Gwyther, B.A. of Trinity College; F. Evans, M.A.; J. W. Arnold, M.A. Clare-Hall; J. E. Lance, B.A. of Corpus Christi College; Joseph Cape, B.A. Clare-Hall; S. T. Rudd, B.A. St. John's College; Wm. H. Roberts, B.A. Fellow of King's College; and H. Wynch, M.A. Sidney Sussex College, Cambridge.

Died, in the 89th year of his age, the rev. Rowland Cotton Marven.

YORKSHIRE.—Died, the rev. Wm. Stevens, M.A. of Sedbergh School, and formerly Fellow of St. John's College, Cambridge.

Died, at his lodgings in the city of York, the rev. Joseph Hargrave, M.A.

WALES.

At a numerous Meeting of Gentlemen educated at Jesus College, Oxford, held at Dolgelly on the 4th of August, 1819, Sir Robert Williams Vaughan, Bart. in the Chair,

It was unanimously resolved,

"That the cultivation of the Welsh language among the young men of the principality, particularly those intended for the church, is an object of the highest importance.

"That this meeting is anxious to further the regulations * adopted of late years, at Jesus College in Oxford, for this purpose.

"That premiums for the best compositions and translations in the Welsh language, among the young men of Jesus College, would be highly conducive to this end.

"That for this purpose an annual subscription be now entered into, and that all persons who are, or have been members of Jesus College, be solicited to contribute thereto.

"That the stewards be requested to receive subscriptions in their respective dis-

* The late Dr. Hughes introduced a regulation which has since been continued, that a part of the daily service in the chapel should be read in the Welsh language, by the young men in rotation.

tricts, and to transmit the amount to the senior bursar of Jesus College, before the end of Michaelmas term.

"That a committee be appointed to carry into effect the general objects of the meeting, and that it consist of Lord Bulkeley, Sir Robert Vaughan, Mr. Garnons, Colonel Philips, Colonel Vaughan, Colonel Edwardes, Major Edmondes, Mr. Hoare Jenkins, Mr. Devereux, the Principal and Fellows, the Incumbents, the Stewards, Rev. Dr. Williams of Cowbridge, Rev. Archdeacon Jones, Rev. John Jones of St. Asaph, Rev. Hugh Thomas, Penegos, and Rev. J. Roberts of Llanllechid, with power to add to their number.

"That the next general meeting be held at Aberystwith on the third Wednesday in July next."

We have the pleasure to state that a school on Dr. Bell's plan, has just been established at Rosilly, principally through the munificence of Sir Christopher and Lady Cole, and the junior branches of that most benevolent family. The worthy rector and all the respectable inhabitants have also contributed their share in a very prompt and handsome manner.

The Lord Bishop of Bangor has been pleased to collate the Rev. Hugh Price, perpetual curate of Llandegai, to the rectory of Llangelynin, vacant by the death of the rev. Robert Evans.

Died, aged 63, Rev. Robert Evans, rector of Llangelynin, Bangor, and perpetual curate of Nevin, and many years an active magistrate for Merionethshire.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Letter to the Bishop of St. David's, occasioned by his Lordship's Misconceptions and Misrepresentations of a Pamphlet, entitled "Reflections, concerning the Expediency of a Council of the Church of England and the Church of Rome being holden," &c. By Samuel Wix, A.M. F.R. and A.S. Vicar of St. Bartholomew the Less, London. 3s.

The Truth and the Excellency of the Christian Religion, and the Christian Blessings and Duties of the Poor; in three Discourses, preached in the Parish Church of St. Botolph Without, Bishopsgate, on the 3d and 24th of October, and the 7th

of November, 1819. By the Rev. Richard Mant, D.D. Rector of the Parish, and of East Horsley, Surrey; and Domestic Chaplain to his Grace the Archbishop of Canterbury. 9d.

The Duty of Submission to Civil Governors enforced, in a Sermon preached at the Parish Church of St. John, Beverley, on Sunday, October 3, 1819. With Notes. By the Rev. William Hildyard, M.A. Assistant Curate of Beverley Minster. 2s.

Passing Events correspondent with ancient Prophecies. A Sermon preached in the Parish Church of Ashford, in Kent, on Sunday, October 31, 1819. By the Rev. John Nance, D.D. 1s. 6d.

LITERARY INTELLIGENCE.

A Volume of Sermons on the Book of Genesis, by the Rev. H. J. Austen.

Principles of Political Economy, considered with a View to their practical Application, by Mr. Malthus.

Sound Mind, or Contributions to the Natural History and Physiology of the Human Intellect, by Dr. Haslam.

A second Volume of Sermons, by Mr. Faber.

A Systematic Analysis of Universal His-

tory, from the Creation to the present Time, by Mr. J. Aspin, in four quarto Volumes, illustrated by Tables, Maps, &c.

Parochial Collections for Oxfordshire, compiled from the Writings of Wood, Tindal, Hutten, Dugdale, &c. by Thomas Phillips, Esq.

Aristophanes' entire Works, translated by Mr. Thomas Mitchell, with numerous illustrative Notes, in three Volumes.

NOTICE TO CORRESPONDENTS.

T. R.'s Papers shall be returned.

A Surrogate Clericus, and *Aristobulus*, have been received.

(*A. R. M.*) shall appear in our next Number.

We cannot advocate the hazardous measures recommended by *Philaethes*.

There appears to be no just ground for the strictures of *Syrus*.

Want of room has obliged us to postpone a Report of Sir John Nichol's Opinion on the Right of the Clergy to preside in Vestries, and several other Communications.

An Index to the First Twelve Numbers will be published with No. 13.

CC.

t a
een
ugh
ady
most
and
also
mpt

een
rice,
rec.
eath

rec.
ctual
ative

oard
d of
chap-
Can-

Go-
ed at
erley,
otes.
M.A.
28.
h an-
ed in
Kent,
y the

resent
gnarto
Maps,

shire,
l, Tin-
thomas

nslated
merous

lcthes.

ichol's
several

p. 13.